Evangelical Christendom.

OCTOBER, 1886.

THE MONTH.

The Conference of the Evangelical Alliance has taken the lead this year among the autumnal gatherings of a religious nature which are usually held at this season; full report of the proceedings will be found in another part of this issue. During the first week of the present month, the Church Congress will meet at Wakefield, and the Baptist Union at Bristol. As the new bishopric which it is proposed to establish at Wakefield has not yet become an accomplished fact, the Bishop of Ripon will preside at the Congress. The three sermons preached in connexion with the opening of the Congress will be delivered by the Archbishop of York, the Bishop of Meath, and the Bishop-designate of Edinburgh. The leading place among the subjects of discussion will be Church Reform, in reference, on the one hand, to patronage and endowments, and, on the other, to Church government and representation. The relations of the Church to various sections of the population, to State questions, and to social questions, will also be considered under various heads. Foreign Missions will also occupy a place in the proceedings, which are likely to prove both interesting and useful.

The Rev. Charles Williams will preside at the meetings of the Baptist Union at Bristol. The most noteworthy feature is the Missionary Conference, Sir S. M. Peto in the chair, at which several papers will be read, and an unusual number of foreign missionaries are to be present. This will be followed by a valedictory service in Colston Hall, in connexion with the departure to their various spheres of labour of several missionaries, who will be specially addressed by Dr. Maclaren, of Manchester. At the Union meetings, a number of papers, it will have been seen, are to be read, including one by Dr. Clifford, on "A Ministry of Power the Necessity of the Times;" and the question of Boards of Reference will be introduced and discussed. Altogether, the list of preachers and speakers is attractive, and the programme an effective one.

During the second week of the month, the Congregational Union meetings will take place at Norwich, opening on Monday, the 11th, in St. Andrew's Hall. The address of the Chairman, the Rev. Edward White, on Tuesday, will be followed by the adoption of an address to the Queen on the occasion of the jubilee of her reign. Missions will be considered on Wednesday, and Thursday's session will be devoted to a conference on spiritual work in several important aspects, one of these being the utilizing of Church organization and premises for

promoting the social welfare of the people—a question of profound interest. A series of addresses to young men will be delivered, and there will also be a children's service. A number of district meetings will be held in the adjoining towns.

Another calamity has, unfortunately, befallen the Baptist Mission station at Stanley Pool, on the River Congo. Within an hour or two the whole of the stores at Arthington station, and nearly all they contained, were destroyed in a conflagration caused by the firing of the grass near at hand, all the more to be deplored as they were about to be removed to a safer and more desirable locality. The value of the property thus consumed is estimated at £3,000. It will be difficult to replace, and the disaster will cause serious delay and inconvenience, apart from the pecuniary loss. The calamity almost coincided with the return of the steamer Peace, after further explorations, under the auspices of Mr. Grenfell, along the banks of the mighty river of Central Africa, where fresh stations have been formed, and new openings for the introduction of Christianity have offered.

Less than a week before news was received of this disaster, a number of new missionaries were publicly set apart for labour on the Congo River. The claims of a mission which is so much valued by the King of the Belgians, the nominal ruler of the Congo Free State, as a civilizing agency, and whose leading members have been honoured by the Royal Geographical Society as among the most useful explorers of the age, are not limited to a denomination. It appeals to the sympathies of all Protestant Christians, and to philanthropists who desire to see a great free State consolidated in the very heart of Africa, in which missions will have "a clear stage and no favour." The special work of the Congo Mission ought not to be permanently hindered by an unavoidable pecuniary loss, and we trust that the help needed to repair it will be promptly given.

A meeting was held at Clapton Congregational Chapel to wish God-speed to new missionaries going abroad in connexion with the London Missionary Society. The six that will be added to the missionary staff in Madagascar will only suffice to fill up vacancies. Mr. Richardson, who returns to that interesting field of labour, where he will resume his position as head of the great normal school in the capital, expresses his decided belief that the three or more years of chronic warfare into which the Malagasy have been plunged, but are now, happily, freed from, have done no perceptible injury to their religious agencies.

Another Christian soldier has been removed from his field of labour by the death of Major-General Hill. Since he settled in London in 1861, he has been helpful in many ways in promoting the Saviour's Kingdom, especially in connexion with the Zenana Mission. It deserves to be specially mentioned that when Mrs. Hill died in India, a number of years ago, the bereaved husband resolved to devote to the Lord some property which she had left. The money was offered to the Church Missionary Society, to establish a mission in Nagpore, the capital city; but it was declined, and then offered to the Free Church of Scotland, and accepted. In 1885 the first missionary, Stephen Hyslop, arrived, accompanied by Dr. Murray Mitchell. The late Major-General had passed through some perilous scenes during his military services in India and Burmah, but God protected him through them all, as He had more good work for him to do.

After an illness extending over three months, Mr. Samuel Morley passed away early on the morning of the first Sunday of September. The tidings were received with profound regret throughout the kingdom by men of all classes and churches. Mr. Morley lived to do good. From his first participation in public affairs, Mr. Morley took a deep interest in the moral welfare of the people. His own religion, never obtruded, was never concealed, and was operative in small things as in great—an expansive, humanizing, and uniting force. His preference for the Congregational form of Church life was clear and consistent, but he generously aided men of different religious bodies when convinced that they were doing good and sound work. The Congregationalists, who this year paid him the highest honour in their power by electing him to the Chairmanship of their Union, owe him a debt of lasting gratitude, not only for his truly princely benefactions, but also for the time and care he gave to their affairs. As an instance of this, it may be mentioned that when their Home Missionary Society was being established, he personally visited the counties of England to ascertain their religious condition, and learn how that might best be served. His death has caused a very great gap in the list of public benefactors, as well as of eminent Christian men.

The Evangelical papers have commented very severely on the proceedings that took place in connexion with the funeral of the late Rev. W. J. E. Bennett, Vicar of Frome. The *Rock* says: "We cannot pass over in silence the 'requiem service' held on Monday, at St. Barnabas, Pimlico. What do Protestants know about a 'requiem service,' except that it is a Romish institution which, with other superstitious practices, was abolished at the Reformation? We find it noted, in a congratulatory tone, in a sympathetic journal, that the church of St. Barnabas 'remains very much as Mr. Bennett left it. The effects of Mr. Beale's interference were perceptible, even at the close of the suit, to none but experts, the most notable change being the raising of a small metal cross, which used to stand on the holy table, to the window-cill above, and even that alteration was not maintained. On the altar are now six candlesticks and a magnificent cross.' There could not well be a more flagrant defiance of the law. The illegality of a cross upon the communion-table has been well established, and was admitted by its removal in the case of St. Barnabas. Yet no sooner is attention drawn away than a return is made to the illegal practice. And this is the conduct of men within the fold of the Church of England! Again we read: 'The service was sung to an elaborate Gregorian mass, the celebrant being vested in a black chasuble, and attended by two servers in girded albs. Incense was used at the offertory and after the consecration.'" Even more remarkable and condemnable were some passages in the sermon which was preached by the Rev. H. M. Villiers, Vicar of St. Paul's, Knightsbridge, a son of the sometime Bishop of Carlisle and afterwards of Durham. Said Mr. Villiers, in the course of his address, "Let it never be forgotten that if it was given to them to pray for Mr. Bennett, it was also given to him to pray for them as he had never prayed for them before." Mr. Villiers' teaching clearly implies the Romish doctrines of Purgatory and of the Intercession of the Saints. What is to be the end of all this?

The week from the 4th to the 11th of September was observed as a "self-denial week" by the Salvation Army. Some sacrifice was made, some comfort given up, and even necessaries, to help to find a little money for the work in which they are engaged. The Army is recruited mainly from the working

classes, multitudes of whom are out of work in consequence of the long-continued depression of trade. Many of the corps were, therefore, unable to pay the rent of their barracks, or to support their officers. The fund for the relief of sick and wounded officers was £351 in debt. The resources of the training homes were exhausted. The Army was evidently face to face with a very serious financial crisis. Yet everything was flourishing except finances. There are 250 young men and women in the training homes. The recently started Prison Brigade Home contains thirty criminals, who have amongst them served some 130 years in prison. The rescue work, only two years old, is already able to point to 380 rescued girls doing well in situations. The foreign work continually grows, and arrangements have been made by which Holland, Jamaica, Norway, Denmark, and Italy will probably be entered before the close of the year.

The Annual "Pastoral Address" of the Wesleyan Methodist Conference has been issued, signed by the Rev. Dr. Newton Young and the Rev. David J. Waller, the President and Secretary of the Conference. While lamenting some decrease in the membership and some falling off in the funds, the work of Methodism among the young is stated to be full of hope and encouragement. Nearly 48,000 children and young people are returned as meeting in junior society classes, being an increase of 3,000 on the year; whilst 126,464 labourers are represented as being engaged in the work of instruction in Wesleyan Sunday-schools. The cause of Temperance is said to be progressing, upwards of 326,000 young people being enrolled in Bands of Hope. Another very gratifying feature has been the large number of candidates who have offered, and been accepted, for the work of the Wesleyan ministry.

The Right Rev. Dr. Eden, Primus of the Scottish Episcopal Church, and Bishop of Moray, Ross, and Caithness, died at Inverness, after having been the head of his Church for well-nigh quarter of a century. Dr. Eden's occupancy of the Bishopric of Moray was distinguished by his untiring energy in the development of the Church's worship and work. It was perhaps most marked, and will be best remembered, by the Cathedral of Inverness, the schools, and the other adjacent buildings, the erection of which was largely owing to his efforts, and in part to his own munificent donations, and the existence of which is the most notable of many outward marks of progress in the diocese during his reign. The foundation-stone of the Cathedral was laid on the 17th October, 1866, by Dr. Longley, the then Archbishop of Canterbury—a circumstance much commented upon at the time, the occasion being the first on which the Communion of the Church of England with the Scottish Episcopal Church was publicly proclaimed and practically acted upon by a high dignitary of the Church of England. Dr. Eden was of a very charitable disposition, and took a prominent part in every benevolent enterprise.

It has been proposed to erect an International Memorial to Mr. George Williams, the originator of the Young Men's Christian Association, in the shape of a good hall and suitable premises for the Bridgwater Branch of the Association. Mr. Williams gave his heart to the Saviour when an apprentice at Bridgwater, nearly fifty years ago, and it was in that town that he commenced his career of Christian usefulness. The foundation-stone was laid on 11th September, immediately after the British Conference of Young Men's Christian Associations at Bristol. Few men are loved and honoured more than George Williams, and the work he originated has already attained to vast, almost world-wide dimensions.

The Church of the Johannite Order at Jerusalem, which had fallen into ruin, has been restored under the auspices of the Emperor of Germany. It is supposed that it will be used as the Cathedral for the Evangelical Prussian Bishop who is to be appointed in connexion with the State Church of Prussia. The Anglican Bishopric of Jerusalem appears to have become a thing of the past.

At the meeting of the Old Catholic Synod held at Vienna, Professor Löger proposed the immediate introduction and distribution of Bibles in all Old Catholic families, and expressed the hope that the British and Foreign Bible Society in London would, with their usual liberality, assist them in this noble purpose, so that every school child might possess a copy of the Book of books. The effect of such an increased acquaintance with the Bible among the Old Catholics cannot fail to have the effect of bringing them nearer to Protestantism. Among the communications received from various parts of the world, were letters from the Archbishop of Canterbury and Bishop Wilkinson, the successor of Bishop Titcomb, as coadjutor of the Bishop of London, who presides over northern and central Europe. An interesting account was given by Pfarrer Czech, of Vienna, of the development of the Old Catholic Church in Austria, beginning with the noble protest of several Roman Catholic bishops at the Vatican Council against the Papal infallibility dogma. Pfarrer Czech greatly regretted that only Dr. Döllinger and a few others followed up their protest by the natural consequence—secession from the Roman Church. He then referred to the many persecutions which the Old Catholics had suffered. Although the Old Catholics have not yet seen their way to the adoption of Evangelical principles to their full extent, we trust that this will be the final issue of the movement. They will have either to become Protestants or go back to the Papists, for there is really no middle position that will continue to be permanently tenable.

At the meeting of the British Association in Birmingham, Mr. Joseph Thomson, the well-known traveller, read a paper on the Niger and Central Soudan. He said that on his way across the West Coast of Africa he noted the influence for good and evil which contact with white men had upon the natives, and concluded that while there is much we have reason to be proud of, there is still more of which we ought to feel ashamed. He expressed the opinion that for every negro the missionaries had influenced for good by Christian teaching, a thousand had been driven into deeper degradation by other influences. Referring to his entrance on the central region after leaving the Niger, he said: "Behind us are the unwashed barbarous *sans culottes* of the coast region, with fetishism, cannibalism, and the gin bottle in congenial union; before us lies a people astir with religious activity and enthusiasm, and wonderfully far advanced in the arts and industries." He pointed out the enormous influence for good, though not unmixed, which Mohammedanism exercised over the inhabitants of Central Africa. This is one of the greatest regions inviting missionary enterprise. Till it is conquered, the Church will not have realized the wish of the devoted missionary here—"Africa for Christ."

In connexion with the holding in Hull of the Trades' Union Congress, a great meeting of Trades' Unionists was held on the Sunday afternoon to mark a new departure in their proceedings—that "of demonstrating the connexion between Trades' Unionism and Christianity." Mr. Maddison, President of the Hull Trade and Labour Council, was in the chair, and the building, which is capable of accommodating about 2,000 persons, was quite full, the audience consisting almost entirely of working men. The principal speaker was Mr. John Wilson, late M.P. for one of the

Durham divisions, who said that Christ taught the dignity and equality of man; so did trades' unions. He taught the fatherhood of God and the brotherhood of man. Trades' unions strove to bring about the latter, and he and many of his fellows firmly held fast by the former. They had three points in their creed—faith, hope, and charity. Their charity was for all men, their hope was that they might be united, and their faith that God would ultimately bring to pass the time when all His children would be blessed in the equal enjoyment of the fruits of the earth. Whatever may be thought of some of the views held by sections of our working men, it is gratifying and reassuring to observe how far many of them are from the atheistic and anti-Christian views which, unfortunately, so largely imbue the artisan population of countries on the Continent.

Among the local conferences which have been held, we may notice the one in Perth, which occupied three days, beginning on Sept. 14; and the Salisbury Conference, which commenced on Sept. 27, to continue for five days. Lord Polwarth presided at Perth, and the subject which first claimed consideration was "The Church, which is His body, the fulness of Him that filleth all in all." The Rev. E. N. Thwaites, of Fisherton, Salisbury, in issuing the twelfth invitation to the Salisbury Conference, said: "Last year's conference was a time of great refreshing. Who that was present will ever forget it? We realized that our Lord Jesus stood in the midst and said, 'Peace be unto you.' Sixteen persons offered themselves for missionary work if the Lord would graciously send them forth. From amongst these sixteen, my senior curate, the Rev. J. M. Macdonald, went to Bombay last January, and I beg your prayers on his behalf. A sweet answer to prayer was given to us at the Praise Meeting, when the Lord disposed His servants to give £140, thus paying the cost of building and furnishing the retiring-rooms at the Conference-hall." The subjects of the Conference in the mornings were—"The Believers' Privileges—(*a*) Consecration, (*b*) Communion, (*c*) Conformity." The subjects in the evenings were—"The Church—(*a*) its Origin, (*b*) its Responsibilities, (*c*) its Hopes."

The kindly telegram addressed by the Queen to President Cleveland on the occasion of the terrible earthquake at Charleston, has awakened a feeling of genuine good-will throughout America. Whatever draws the two countries closer together in kindly feeling favours the cause of our common Christianity, as represented by these two great free and Protestant countries.

The Rev. Sir George W. Cox has been elected to the Bishopric of Natal. It will be remembered that a good deal of trouble arose in that quarter on account of the peculiar views adopted by the late Bishop Colenso.

A question affecting the legality of open-air preaching has been raised by a case which came before Mr. Bushby at the Worship Street Police Court. Certain lay preachers, acting under the direction of the Rev. W. Adamson, Vicar of Old Ford, were lately summoned by order of the Chief Commissioner of Police for causing an obstruction on the highway, Roman Road, Bow. The service was held on private ground, and it was alleged that there was no obstruction of the adjoining pavement and roadway. As to this, there was a conflict of evidence; but the magistrate decided the case against the police on the technical ground that the section of the Highway Act under which the proceedings were taken does not extend to the metropolis. The matter will probably be taken before the High Court, and it is to be hoped that the law will be intelligibly expounded. The questions raised are

of considerable importance to Christian workers, of all denominations, who are interested in open-air evangelistic efforts, and it is to be hoped that the progress of the case will be watched by them with the attention it deserves.

At the inaugural meeting of the session at Hackney College, the Rev. Newman Hall, in addressing the students, observed that the chief peril of the day to the Evangelical churches was the tendency to ignore the truth of the atonement in its substance without distinctly denying it. Christ was preached, but it was often a Christ who saved by the moral influence of His example, and not by the expiatory character of His atonement. Let the students cultivate the "novelty" of preaching Christ and Him crucified; cultivate simplicity in their preaching, and speak extemporaneously always, if possible. In conclusion, Mr. Hall warned the students as to the class of recreations they should indulge in, especially condemning the visiting of theatres, as a practice likely to stunt the growth of their piety.

LITERARY.

THE condition of the heathen world in its vast extent and depth of degradation has pressed very painfully on the hearts of some Christian men and women; but, unfortunately, the urgency of the call has not been at all adequately realized by the Church at large. The labourers sent out into the harvest-field have been very, very few in number, and the gifts poured into the Lord's treasury for the evangelization of the world have been straitened and scanty in comparison with what they ought to have been. There are some tokens, however, that the followers of Christ are becoming a little more alive to the responsibility which lies on them in regard to the millions of the heathen who are without God and without hope in the world. One difficulty has been to establish a practical link between those who are willing to undertake toil for Christ and the fields in which their labours could best be utilized. It was the perception of this that led Mr. and Mrs. H. Grattan Guinness to establish the East London Institute, where agents could be trained for mission work. The history of the enterprise is related by Mrs. Guinness in "The Wide World, and our Work in it" (Hodder and Stoughton). The practical nature of the training at Harley House, Bow, will be understood from these pages; and there is a very interesting chapter on "Former Students, and their present spheres," which gives a striking idea of the extent and variety of the fields to which the labourers have gone forth. The work of Mr. and Mrs. Guinness is so well known that we do not need to do more than commend this little book to the notice of our readers, and express the most sincere and heart-felt desire for the further extension and prosperity of the good work in which our friends are engaged.

One feature of a properly-instructed Christian is that he should be able to "distinguish things that differ." Clearness of apprehension in regard to spiritual truths is a mark of one who is no longer a babe, but has attained to some measure of manhood in his growing up in Christ Jesus. Preaching ought to aim at conveying distinct and definite views of truth, especially on matters that seriously affect Christian life and experience. This has been the scope of the discourses included in the volume entitled "Help on the Way," by the Rev. Dr. John S. Sheilds (Hodder and Stoughton). They are very instructive, and will be read with pleasure and profit, we trust, by a large circle of readers.

EVENTS IN THE EAST.

THE series of events which have taken place in Bulgaria have once more forced on public attention the fact that the great Eastern question is still awaiting a definitive solution. This question differs a great deal from the ordinary questions about treaties, alliances, and boundaries, which form the staple of political negotiations, and occasionally of a resort to arms. The decision of what is to become of Turkey and the group of principalities which have sprung up on the soil once occupied or still nominally held by Turkey, may involve one of the most important issues for the future of the world. The feeling exists that there lies within the immediate complications of the problem the question of what are to be the preponderating forces which will exercise a controlling influence on the developments of history in the coming ages. It may be stated briefly thus: Is freedom or despotism to win the day? Putting civil and social considerations out of view, important as these are, we have to note that the decision will have a most influential bearing on the progress of Evangelical religion. The Turkish Power is by principle and tradition a persecuting form of rule. When the fierce followers of the Arabian prophet first burst on the terrified world, they presented to those they vanquished but a single alternative—the Koran or the sword: "Believe or die; choose which you will." After the first sanguinary eras were passed, and toleration was granted to men of other religious beliefs, the law still remained in force, and was acted on, that apostasy from the faith of Islam was to be followed by sentence of death. It was only at so late a date as 1844 that the Porte was compelled by the Christian nations of Europe to issue a decree of religious toleration abolishing the cruel practice; and our readers are aware that the Turkish authorities have shown a disposition to evade this statute, and that instances of its violation have arisen very recently, and have led to remonstrances on the part of our Government and our agents at Constantinople. In the interests, therefore, of freedom for carrying on missionary enterprise, we should naturally desire that a better system of government were established over these regions of the East.

We have to observe, on the other hand, however, that Russia interposes a much more formidable barrier than Turkey to the dissemination of Evangelical principles. The Greek Church is supported by the power of the State, and although other religions are suffered to exist in the persons of those who are brought up in them, yet all attempts at conversion are visited with punishment. Not only do the authorities interfere to prevent any from leaving what is called the Orthodox Church, but they will not allow people professing other forms of the Christian faith to change from one of these to another. In short, the principle pursued is this: that a man may continue in the faith of his fathers, but he must not attempt to convert any one to his views, nor must he adopt any views different from those in which he was brought up. It will be seen from this how difficult a thing it is to do any good work for the Gospel within the vast area of Russian domination. In spite of the difficulty, some good work is still accomplished, but it is of small proportions. The extension and consolidation of Russian power can scarcely be desired in the interests of evangelical work. As matters stand at this moment, there is probably a great deal more accomplished for the cause of Christ by English and American missionaries in European and Asiatic Turkey than there is throughout the immensely wider domain of Russia.

In Bulgaria there was very good work being done, rich with promise for the future. There is an "American Collegiate and Theological Institute" at Samokov, under the charge of the American Board, in connexion with which there is a printing establishment. At the late graduation which took place at Robert

College, near Constantinople, twenty young men took degrees, and the names indicate that the larger part of these were Bulgarians. At Philippopolis, which has come so prominently into notice in connexion with political movements, there is a missionary station, and Mr. Marsh writes about it in these words: "It is fitting in a report of this nature to make mention of the manner in which our Protestant friends have borne themselves in such a crisis as their nation has just passed through. They have shown themselves sincerest lovers of their people and country, ready with alacrity to do their full part in bearing arms, in sustaining those at the front, in caring for the sick and wounded, in efforts for preserving the morals of the army, in aiding those in need. They have a good name. We have reason to believe that many of them have been good soldiers for Christ while performing acceptably their duties to their country and prince."

It is hardly necessary to say further that recent events have been watched with very earnest eye by students of prophecy, in view of the time, believed now to be very near at hand, when the Jewish people will be again restored to the land of their forefathers. The Rabinowitch movement in Russia will, it is hoped, issue in the reception of Christ by a large number of Jews. The hatred of that race which has shown itself so painfully on the Continent may lead to a disposition on their part to remove from the scene of these cruel persecutions. In one way or other, it is not likely that the question of the occupation of Palestine will remain much longer unsettled. On the events of a more spiritual nature which may accompany such a decision we shall not say anything at present.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Sept. 16, 1886.

THE chess-board is in strange confusion; did we not know the Father's hand, that invisibly controls the moves, we should often be at a loss to account for them.

Just now indifference seems to prevail in the majority of the population as to the form of government. With the exception of noisy centres, the general feeling seems to be, "anything for a quiet life." People who have family and property to look after have an instinctive horror of disturbance; they look upon the Republic as an accomplished fact, and are not likely to take up a revolutionary cause, be the promoter prince or partisan of any sort. Union and tranquillity within is a felt need, and the gradual formation of a constitutional *droite* is favourably looked upon as a promise of a better balance of political power.

The recent confirmation, by Pope Leo XIII., of the Jesuits' privileges gives them victory over and over, and their preponderance gradually gained within Roman Catholicism is thus sanctioned, greatly to the disgust of genuine Republicans and genuine Protestants, whose watchwords remain "No peace with Rome! no impious connivance with Jesuitism!"

On the other hand, the hospitals, asylums, and other charitable foundations belonging to the department of the Seine are being, as speedily as lay nurses can be provided, delivered from nun nurses and assistants. Only six hospitals remain to be thus revolutionized, and the authorities are extending the measure to colleges, asylums, and penitentiaries. Lay nurses are going through courses of instruction, and normal schools for the purpose are already in activity in Paris, Rouen, and Tours. Provincial towns are to follow Paris in this effort to shake off—what? Rome? Nay, rather every kind of religious pressure or influence on the sick. "It is the duty of all Republicans," says Dr. Peyron, the Director of the Curriculum, "to push on this important work. The orders issued to lay nurses and attendants are to respect, in the most absolute manner, the

liberty of conscience of the sick, and simply to transmit to the governor of the hospital any wish expressed by a patient concerning religion. They are to encourage the sick to bear patiently their sufferings, and to comfort them with kindly words, such as women know how to find in their hearts."

Courageous Protestant ladies continue to visit Protestant sick, and find it less difficult than formerly to make their visits more general, while their books and picture-sheets are scattered thoughout the wards. Pastors, priests, or any one coming in ecclesiastic capacity, find much difficulty of access; and the reluctance of patients, especially Protestants, to make known their creed and ask for a clergyman is proverbial. Many regret the old *régime* of nun nursing, but the present is a time of transition.

The Pope, at the request of 25 cardinals, 62 archbishops, and 218 bishops, has decreed that Saint Camille de Lellis and Saint Jean-de-Dieu are henceforth to be the holy patrons of hospitals and all the inmates. Is it to counteract lay influence?

The regulation prohibiting religious teaching in communal schools has multiplied the zeal of Roman Catholics. The Parisian diocese comprises 193 free schools, with 70,000 scholars, at an expense last year of 2,250,000 francs. The priests are also zealously and unremittingly teaching children from seven years of age and upwards.

The vacant Professorship of Philosophy in the Protestant Theological Faculty of Montauban has been for some time a matter of discussion. The first candidates, Mr. Leenhardt and M. Benezech, have desisted, the Government having decided that none but doctors in theology should in future permanently occupy this chair, which is according to university rule. The candidate recommended by the orthodox portion of the State Protestant Churches is Pastor D. H. Meyer, of La Roche sur Yon. His circular contains the following words: "For many years past the philosophical course at Montauban has been essentially a course of history of philosophy. I also would trace impartially in its great outlines the history of ancient and modern philosophy. It is well for the future ministers of the Gospel to know the efforts mankind have made at different epochs to solve the enigma of the universe. This is not merely the picture of the errings of human reason, but the spectacle of her ever-recurring struggles to attain truth—the mark of the original nobility of man, and of his lofty destinies. In striving to demonstrate the fact that pure intellectualism has always ended in solutions at once insufficient and despairing, I would seek to bring to light the affinity with the Gospel of the systems which, from Socrates to Kant, have sought for their basis in the conscience, and considered the realities of internal life as the highest and truest realities. On the other hand, taking my standpoint in the consciousness which Christ had of Himself, I would show that from the certainty that Jesus Christ was, as He himself affirms, the only and beloved Son of the Father, and that He died for our sins and rose again for our justification, flow the philosophy, the metaphysics of the Gospel. This philosophy is not to be grafted on the Gospel, but to be deduced from it; close akin to spiritualism, but maintaining more energetically the absolute character of the moral law, and the absolute seriousness of moral evil; essentially theist, proclaiming divine justice which cannot leave evil unpunished, and divine freedom which cannot be enthralled by the laws of nature; essentially liberal, in the sense of holding inviolable the liberty and dignity of every one of those beings of whom God would be the Father, of whom Jesus Christ, the Eternal Son of God, has made himself the Brother, and for the redemption of whom this Saviour of sinners, in His immense charity, gave His life on the cross."

The last brevets have been obtained in the superior examinations of the pupils of Courbevaie training school; henceforward elementary instruction alone will be given.

Among the luminous suggestions of sharp-witted editors are the welding together of certain Bible Societies, Book Societies, and Evangelization Societies, and the suppression of, at least, the Protestant Sou Society and the Sunday-school Society! The slow sailing Protestant barque thus relieved of overweight, would right herself, and career over the surf and over the billows gloriously!

Apropos of Sunday schools and Thursday schools, they are more and more needed where religious instruction by the school teachers is interdicted. The petty strife about the advantages or disadvantages of following the International lessons is not yet closed. Prepared subjects have their advantages, but should not be enforced. What is good for one school may not suit another. The Sunday-school Society, in advocating the International lessons, in nowise enforces them where they are not deemed suitable. Freedom is the order of the day.

The agent of the Young Men's Christian Association at Paris, M. Vanderbecken, has been invited to spend six months in America to study the Y.M.C.A. in the United States. May he bring back the needed glorious impulse from the Lord himself, together with the knowledge and experience so desirable!

The "Pilgrim's Progress" has been translated into the Breton language.

Open-air meetings, as usual, have been held in various parts of France, and in the Cevennes, principally by Methodists. In many secluded spots the Lord is drawing souls to Himself by various agencies.

A fresh attempt is being made in Savoie—simple in the extreme; flying visits to different places in order to converse, leave here and there a suitable uncontroversial tract, or a portion of Scripture. An appeal is also made to Christian parties to make one or other of the towns their residence for a time, and follow the leadings of Providence as to the mode of bringing the Gospel simply to bear on the people. The town of Thonon, the scene of a portion of the sainted Mme. Guyon's labours and persecution by roughs 200 years ago, is not forgotten. (B. Greene, Esq., Hotel du Faucon, Lausanne, Switzerland, would gladly give any desired information.) This kind of evangelization would be desirable at many other parts of France.

Pastor Fuzier, late of Tours, and for the last few years of Paris, where he spent his declining strength in various ways, such as tract distribution in the cemeteries, encouragement given to temperance and public morality, and various societies, has gone to his rest in a good old age.

The jubilee of the pastorate of M. Muston, the historian of the Piedmontese Vaudois, was held in his parish of Bourdeaux (Drôme).

The hundredth anniversary of the hale and hearty M. Chevreuil, one of the glories of French experimental science, was duly celebrated lately. Amiable, peaceful, and wise, he has always led men up from nature to nature's God. "Ah! say not that the Christian hope is an abstraction," he once replied to someone. "How many facts there are which, although not visible, are no less real. But here is nothing of the kind; we see it, unless we are blind. Is it not light which permits me to see colours? And it is because light enables me to see, that I see light. Look, look well, look again and again, and you also will see the light."

The community of Nîmes has been plunged into mourning by the death of a promising young Christian house surgeon, son of Dr. Dussaud, who, after safely operating on an infant for the croup in a Paris hospital, caught the malady and succumbed.

GERMANY.

[From our own Correspondent.]

Berlin, September 14, 1886.

On the 17th of last month, one hundred years having passed by since the death of Frederick the Great, King of Prussia, a special service was held at the Garrison Church at Potsdam, when Dr. Kögel preached the sermon; also at the usual ceremony held on the 3rd of August at the Berlin University, the Rector, Professor Kleinert, took the great king as the subject of his speech. For him, as well as for Dr. Kögel, both being believing divines, it was not very easy to touch on Frederick the Great's position to religion. It is well known that he was an unbeliever, the friend of Voltaire, and it would be unfair even to him to make something else out of him than he really was; on the other side, it was not necessary either to avoid any reference to religion and to praise only those secular capacities which enabled him to lay the foundation of Prussia's greatness. Frederick the Great was not intolerant, as so many unbelievers are now. He not only proclaimed, but practised the principles of religious toleration. His well-known words—"In my country every man may go to heaven according to his own fashion"—though we could not approve of them if they are taken as the motto of religious indifference, express a maxim of true statesmanship; and if the idea of religious liberty has been cultivated more in Prussia than in any other part of Germany, it is greatly due to the traditions of the great king.

While, in Protestant circles, the feeling in favour of the "Hammerstein proposition" increases daily, the Roman Catholics continue to claim more and more. The concessions made to them hitherto by our Government seem to heighten their demands. At the great Roman Catholic assembly, not only the return of the Jesuits was asked for, but Dr. Windthorst even spoke with greater decision than in former years for the restoration of the temporal power. He said that all Conservatives ought to support this.

Almost at the same time the annual gather-

ing of the Gustavus-Adolphus Society took place at Düsseldorf. This is one of the most popular societies, and continues every year to help a number of Protestant congregations in Roman Catholic countries.

Professor von Zeschwitz, one of the leaders of Lutheran theology, died at Erlangen last month.

The "Protestant Mission Society," as the new society is called which tries to Christianise the heathens on the principles of "Liberal" Protestantism, held its second general gathering last month at Weimar. They have now 5,000 members, and an annual revenue of 20,000 marks. Mr. Spinner and Mr. Faber are their two missionaries in China and Japan. The former is a German clergyman who was sent out last year; the latter, a missionary who, some time ago, severed his relations with the Rhenish Society and continued literary studies in China on his own account. Mr. Spinner has formed two German congregations at Tokio and Yokohama, which have entered into relationship with the Established Church of the Grand Duchy of Saxe-Weimar. Evangelical Christians who have passed Japan in their travels give no very promising account of Mr. Spinner's work. However, we may be grateful if this undertaking rouses the interest for mission work in wider circles; and there always remains the hope that if men honestly seek to serve the Lord, even with erroneous views, practical work will show them the necessity to go to the only Fountain whence the help of divine blessing flows.

SPAIN.

The Rev. F. G. Smith, who has been labouring at Barcelona in connexion with the Wesleyans, finds encouragement, although the fruits, as yet, are but scanty. He says: "We have just celebrated our second quarterly society meeting, which I will endeavour to describe in a few words. On these occasions a public holiday is chosen, and as there are many feast days in Roman Catholic countries, we have no difficulty in fixing upon a day near to the end of the quarter which will be convenient to all. A few days previous, a printed slip, announcing the meeting, is put into the hands of each member. This does away with the necessity of announcing it from the pulpit, insures the attendance of members only, and also insures that *every* member shall be duly acquainted with the fact. If such a meeting were a public one, and open to all comers, it could no longer be looked upon as a special privilege, and prized as such. On the 29th ult., being St. Peter's Day, and, consequently, a public holiday, we held the meeting for the June quarter. Shortly after nine o'clock, we opened with singing and prayer. A portion of Scripture, bearing upon the duties of Christians, was then read. Another hymn followed, and then came the reading and explanation of the rules of the society, each rule being accompanied by an appropriate Scripture text. A short address by Mr. Simpson followed, commenting on the work of the past quarter, and making special mention of the prosperity, both spiritual and financial, with which we had been blessed. A few words were here interjected, addressed principally to the new members, but at the same time to some who needed stirring up in this respect, on the duties and privileges of members, special stress being laid upon attendance at the class-meeting and at the public services, private and family devotion, and systematic giving to the work of God. After this, the names were read of those who had passed satisfactorily three months of trial, and were now to be received into full membership, these being seated together immediately in front of the communion rail; then the names of those to be received as members on trial, these *not* being present. All matters of detail having been gone through, Mr. Simpson stepped down from the platform, the congregation meanwhile standing, and, shaking hands with each of the new members, received them in the name of all the brethren into Christian fellowship with us, and exhorted them to be faithful unto death. Then, all kneeling, there followed a moment or two of silent prayer, in which the congregation commended these souls to God to be kept by Him. All seemed to be deeply affected, especially these new members, by whom we trust the occasion will never be forgotten. We felt it to be a time of refreshing from the presence of the Lord, and to some it was a time of fresh dedication to His service. The meeting was appropriately brought to a close by the celebration of the Lord's Supper, preceded by an address, explaining, for the benefit of the new members, the nature of that ordinance. The new members mingled with the rest of the brethren around the table of the Lord to commemorate His death, thus enjoying communion with our Lord and with His Son,

Jesus Christ, and also communion with one another."

Some interesting cases are then detailed by Mr. Smith. One of these is as follows: "Another who was received last week was a young women, who first heard the Gospel last summer, while Mr. Brown was paying a visit to some members living in the same house. At all subsequent visits she requested to be allowed to be present, and also attended, for a short time, the services. Family affairs called her for a time to Valencia, but before leaving there she bought a Bible for her own use, and also to read to her relatives there. She met, however, with great opposition. Upon returning to Barcelona, her father accompanied her, and, being a bigoted Roman Catholic, refused to allow her to read the Word of God, attend a Protestant service, or even visit her neighbours when there was any chance of their receiving a visit from one of the Protestant pastors. The poor woman was in this way dreadfully persecuted, even though her husband, who himself cared nothing for these things, had no objection to his wife doing as she liked. On one occasion I was reading and expounding to the neighbours in the flat above hers, and she, being alone, came up to listen. Soon, however, a movement was heard below. 'Dolores,' said one, 'your father has returned,' and in a moment she had to run, her face being a very picture of terror. 'I wish,' said she on one occasion, 'that there was some meeting at six or seven o'clock in the morning, so that I could get a chance of hearing about Christ. I have to go to the market every morning, and could spare a quarter of an hour then, and no one would suspect that I was with the Protestants at that hour' However, at this juncture the father went back to Valencia, and the daughter was free. She attended regularly the services and inquiry meetings, laid hold of Christ as her Saviour, and is now rejoicing in Him. It is an affecting sight when we look round upon our gathering of members, and think of the struggles which some have had for the sake of the Gospel, and of the difficulties with which many still have to contend on the part of friends and relatives. In too many cases a profession of Protestantism means social exile and poverty, or open opposition."

ITALY.

The project of union between the Waldensian and Free Churches, which was approved of on the whole by the last Synod, when laid before the separate Waldensian parishes was accepted by all but two: Pomeretta, which does not see the necessity for this union, nor its utility; and St. Giovanni, which considers it dangerous (*pericolosa*) if confined to the basis of the thirteen Articles proposed. The original project stipulated a complete fusion of the two Churches, and the Free Church, it is said, is still in favour of fusion. The Waldensian Church, missions, and parishes, wish complete union, but not fusion. In fusion individuality is lost, in union it is retained, and there lies the difference. A perfect equality between the pastors raises alarm in the Valleys, where the ministers have to undergo a regular theological training, whereas the ministers of the Free Church are otherwise prepared. Again, the idea of a General Assembly, superior to or in substitution for the Synod, is not favourably received by the Waldensian parishes. The same may be said in general of all the actual arrangements of the Church. On these principal points the project of the two Committees is entirely destroyed. The conclusion is, the Waldensian Church does not refuse to unite herself with the Free Church, but not on the conditions proposed. Other projects are being drawn up, and if for the advancement of Gospel truth in Italy, we hope some arrangement will be found acceptable to the Waldensian Church as well as to the Free Church.

PORTUGAL AND THE EAST INDIES.

A Concordat has been drawn up between the Vatican and Portugal which merits attention. In the preamble the contracting parties declare that they are actuated by a zealous wish to favour and increase a greater development of Christianity in the East Indies, and regulate in a permanent and definite manner the patronage of the Portuguese Crown. In virtue of ancient pontifical concessions, the cathedral churches of the East Indies will remain under the patronage of the Portuguese Crown, according to modifications in the Concordat. The Primate Archbishop of the Metropolitan Church of Goa will continue to have metropolitan rights over the suffragan dioceses. The Archbishop

pro tempore will be raised to the dignity of Patriarch of the East Indies, and enjoy the privilege of presiding at the National Councils of the East Indies, which generally meet at Goa, leaving the Pope free to make other arrangements under particular circumstances. The Portuguese Government assumes the responsibility of finding suitable endowments for the new dioceses, chapters, clergy, and seminaries, and will co-operate with the Bishops in founding schools, asylums, and other institutions. In the diocese of Goa, as in the suffragan dioceses, the right of patronage will be exercised by the Portuguese Crown. In the four dioceses of Bombay, Mangalor, Quilon, and Mandurè (the words are spelt thus) which will be founded by the institution of a hierarchy in India, the King of Portugal shall within six months present to the Pope a candidate from one of the three names given him; if this candidate is not presented within six months, the choice will devolve on the Pope.

The above is a *resumé* of this extraordinary Concordat, in which no reference is made to England, or English authority in the East Indies. Leo XIII. calmly arranges with another country for the establishment of a foreign ecclesiastical jurisdiction within the British Empire. Will this pass without a protest? The question is more serious than appears at first sight, on account of the Jesuitic influence now dominant at the Vatican, which subtly but surely will work against the English dominion in India. Account must also be taken of the rapid growth of Roman Catholicism in India. Their statistics give an increase of 50,000 native converts in Pondicherry alone, and in seven years no less than 100,000 in the southern dioceses. The total number of Roman Catholics in India they reckon to be not less than 1,637,355, against 700,000 in 1847. Surely these facts should open the eyes of those who rule over that country, and, above all, make the Church of England and other Protestant churches work with unflagging zeal to keep alive true religion among our countrymen, and preach the Gospel to the natives.

AMERICA.

THE *New York Observer* gives the following account of the recent meeting of the International Missionary Union. It says: "The International Missionary Union is a social gathering composed exclusively of foreign missionaries of the Gospel, which was formed in 1884, has met twice at a camp-meeting ground on the Canadian side of Niagara Falls, and held its third annual session, August 4-11, 1886, at Thousand Island Park, on Wellesley Island, N.Y., in the river St. Lawrence. The Union is a unique organization. The enthusiasm for foreign missions furnishes it with a membership of which the nucleus is composed of ex-missionaries now resident in the States and the Canadas, and a fluctuating but chief element is made up of missionaries on furlough or just retiring from their fields. Under these conditions it was the good fortune of the visitors on Wellesley Island this summer to behold the extraordinary spectacle of sixty-one ladies and gentlemen assembled out of sixteen different countries, and representing ten or more distinct Christian denominations; scholars all of them in the languages of the remote regions from which they had come, and in many cases celebrated contributors to the literature of those lands and also of their own. The interest and enjoyment felt by the missionaries themselves is apparent in the fact that when the roll of nations and individuals was called at the hour of final leave-taking, forty-six out of the sixty-one were present in the tabernacle. It cannot be deemed invidious to say that among all the members of the Union, chief interest centred in Dr. Happer, of Canton, China, a veteran of forty-two years' service; Dr. Chamberlain, of the Arcot Mission, India, whose world-wide familiarity with foreign missions made him the oracle even of so well-informed a body; Dr. Ely, the brilliant Canadian Methodist evangelist of Japan; Mr. Young, of the painful pioneer work in Canada's north-west territories; and the Canadian Presbyterian, Mr. Armand, whose story of the marvellous conversion of the New Hebrides was, perhaps, the most thrilling of all the wonderful tales of the week. There was neither disposition nor room for mere oratory. Each speaker was allotted a half-hour or twenty minutes, and recited plainly and succinctly what God had done through him or her, or their brethren, for the salvation of each several tribe. Dr. Happer told how he lived and laboured among the Chinese in their own great empire (240,000,000, as he reckons them) for ten years before he saw the first convert to Christianity; but now for twelve consecutive years he has been able to welcome an average of forty each year to the fellowship of Christ. (How many American

pastorates at home can show such figures?) Dr. David Thompson told of his pioneer experience in Japan. Nine years he, too, waited to see his first convert, but he has lived to wonder at God's abounding grace welcomed by 10,000 Japanese Christians. George Thompson told us how he founded the mission to the Mendi Africans after a wonderful schooling in the service of the enslaved race in this country. Mr. Young's story of consecration to the conversion of the Cree Indians, his hardships and experiences, drew tears both of laughter and of sympathy from many eyes. Mr. Webb, of Lincoln University, and Mr. Chandler, still of India, demonstrated the power that music has to introduce the Gospel to hearts in India, and they repeated much of that love which has built Mr. Webb's name into a permanent place in Oriental scholarship. Dr. Chamberlain delighted us with such telling incidents as are packed in his famous tracts, 'The Bible Tested' and 'Winding up a Horse.' The story of the New Hebrides, by Mr. Armand, was a model of conciseness, and recited that strange triumph of the Gospel from beginning to end. The place of meeting for 1887 was not fixed, but left to the Executive Committee. A word should be added concerning the place this year. The nature of the Union makes its free entertainment a necessity. This necessity was most gracefully met by the Thousand Island Park Association, and even repeated for next year if the Union should so elect. The Park is a summer resort under Methodist control, and is, after ten years' growth, in a flourishing condition. Its energetic and devout President, the Rev. M. D. Kinney, is a man who deserves wide praise, as having accomplished, among other good works, that more than Herculean task of banishing and preventing from a whole considerable town that most accursed evil—the Sunday daily newspaper. Every Lord's-day his policemen traverse the whole boundary of the Park to keep off the enemy, and I am assured (for one Sunday, I can say of my own knowledge) he triumphantly succeeds. No excursion boat can touch there on Sunday; liquor is not tolerated, and in this summer city of several hundred dwellings a Christian can enjoy—what is rare or impossible in the remainder of our country—as hallowed a Sabbath as though he were in the Christian New Hebrides."

Mr. Moody is a man of preternatural activity, and his summer work includes many branches of effort. His many friends in England will be interested in the following notes from the Northfield Conference: "Picture to yourself two or three hundred acres of land, covered with grass and clover, with here and there a clump of trees rising gradually from the Connecticut river which bounds it on the west. The eastern boundary is a hill clothed and crowned with forest trees. In the centre of the acres is a road in the form of a horse-shoe, about an eighth of a mile long. At the head, which lies towards the east, is Stone Hall, where all the meetings of the Conference are held. Outside of the north-west heel is Marquand Hall, a large, handsome brick building, where about two hundred of the guests are comfortably lodged and boarded. To the south-west of Stone Hall, about one-sixteenth of a mile, East Hall, another Seminary building, where about two hundred more guests are cared for. About as far again to the west and south is D. L. Moody's comfortable and hospitable home, which forms the southern boundary of the Northfield Seminary property. Near the centre of the great horse-shoe road is a pond beautifully supplied with fish; at the heels is the main road running south to the village and north into New Hampshire. You can see that from any of the buildings, and especially from the towers thereof we have a fine view of the Connecticut valley, the hills to the west, and the mountains a few miles to the north. It is a beautiful sight to look upon the people climbing both sides of the horse-shoe and moving, with Bible in hand, towards Stone Hall for worship and religious instruction. This was especially noticeable on the Sabbath, when one thousand persons gathered for the services. One hundred and fifty teams were driven to this place, many of which came from the surrounding villages and towns. At the morning service the Rev. Marcus Rainsford, of London, preached the sermon. His text was Col. iii. 3, 4, 'Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, we shall also appear with Him in glory.' It was an expository discourse of the most edifying character. At half-past two o'clock Mr. Moody preached one of his characteristic sermons on 'The New Birth.' He was followed in short addresses by three gentlemen. In the evening a prayer and testimony meeting was held, the features of which were testimonies to the power and grace of God by several chosen speakers and numerous requests for prayer."

Evangelical Alliance.

RYDE CONFERENCE.

THE Council desire to convey to their friends at a distance, and who have not been able to attend the Annual Conference, a vivid and correct impression of the proceedings and of the spirit of harmony and unanimity that prevailed in all the meetings. The outward manifestation is not always a true indication of spiritual blessing, and it is only as the Evangelical Alliance is enabled in its conferences and work to depend upon the Holy Spirit's grace and power, and to go forward in the strength of the Lord, that the success desired can be achieved. Perhaps at no Annual Conference has the presence and blessing of the Lord been more earnestly and perseveringly sought. For several weeks previously, at Ryde and in other parts of the island, His people have been united in fervent supplication that the advent of the Evangelical Alliance, with its convention, might prove to be a special season of power and refreshing—a revival of the spirit of love among brethren, and of quickening to the souls of the unconverted. He, the great Head of the Church, whose promises never fail, has, indeed, commanded a rich blessing to rest upon the Conference, and all hearts have been filled with praise and thanksgiving.

Deeply impressed with the subtle and deadly approaches of the great antagonists to Gospel principles and the faith of Christ—viz., infidelity in many forms and superstition, in the open attacks of the Romish Church, with the insidious and dark designs of Jesuits directed against the peace and sanctity of family life—the Council sought on this occasion to bring forward a strong testimony in support of fundamental truth, and to invigorate the faith and love of God's people by reminding them of the unspeakable blessing vouchsafed to our country in the cause of vital religion and religious liberty through the Reformation. The addresses of revered men, eminent in the Church of Christ, and with ripened experience of age, will be read with great interest and thankfulness; and the Council prayerfully trust that the results of the Conference will be permanent for good to the increase of union and fellowship, and that the faithful testimony borne to the whole truth of God will prove strengthening to the faith of brethren who assembled from far and wide.

The attendance at all the meetings was good; about four hundred ladies and gentlemen were present the first evening at the Conversazione, notwithstanding the stormy weather which prevailed. The morning devotional meetings brought some two hundred brethren together, and they were characterized by a fervent spirit of prayer; the afternoon gatherings were well attended, and in the evenings the large hall was filled. The Communion service, presided over by the Rev. Dr. Stoughton, was the fitting and happy close to the Conference. Some four hundred persons, including many Church of England clergy and Nonconformist ministers, rejoiced together in the fellowship of the Spirit, and praised the Lord for His goodness.

The following are the names of those who took a principal part in the proceedings of the Conference: General Carr Tate (President of the local Committee), Donald Matheson, Esq. (Chairman of the Council), General Sir Robert Phayre, the Right Rev. Bishop Cheetham, the Ven. Archdeacon Richardson, J. Holt Skinner, Esq., Rev. J. W. Watts, Rev. J. G. Gregory, Rev. J. Eglington, Rev. William Stacey, Rev. Dr. Murray Mitchell, Rev. James Douglas, Rev. R. Allen Davies, Rev. Dr. John Stoughton, Rev. Dr. D. MacEwan, Rev. W. H. Redknap, Rev. Principal Brown, Rev. Principal Angus, Rev. Dr. J. A. Wylie, Rev. E. E. Jenkins, Rev. W. T. Storrs, Rev. A. M. W. Christopher, Rev. F. Baldey, Rev. H. E. Brooke, Edward Bailey, Esq., Rev. D. Mullan, George Chambers, Esq., J.P., Rev. Dr. Draper (New York), Pastor Scheve (St. Petersburg), Rev. Allen T. Edwards, Rev. W. Frith, Rev. W. Fuller Gooch, Rev. Dr. Gordon, Rev. G. Hamilton, Rev. A. A. Isaacs, Rev. C. C. Layard, Rev. A. G. Lawe, Rev. H. Lindsay Young, Rev. H. G. Monro, Rev. John Manners, Captain Manning, Rev. F. M. Rowden, Rev. W. Sandford, Colonel Stewart, C. H. Bousfield, Esq., C. J. Shubrick, Esq., Rev. Bishop Taylor, Rev. J. Gosset Tanner, and Rev. George Jones.

The Chairman at the closing meeting (Mr. Donald Matheson) gave expression to the gratitude felt by all the visitors for the warm hospitality and kindness shown to the friends from a distance, and to the local Committee, with its President, General Carr Tate, for the arrangements made for the meetings.

TUESDAY EVENING, SEPT. 21.

The proceedings commenced with a Conversazione held in the New Town Hall. There was a large attendance, notwithstanding the rainy weather which set in this evening. After tea and coffee had been served in the minor Hall, and an hour pleasantly spent in social intercourse, the company adjourned to the large Hall, and the chair was taken by General CARR TATE, President of the Ryde Committee.

A hymn having been sung, the Rev. W. H. REDKNAP read a passage of Scripture, and prayer was offered by the Rev. W. S. DAVIS.

The SECRETARY read letters from Lord POLWARTH (President) and the Lord BISHOP of EXETER (Vice-President), expressing regret at their inability to be present.

The CHAIRMAN said :—

It was his privilege to offer all present a hearty welcome, and to express the grateful thanks of the local Committee for their attendance. He was many strangers there from afar, and they were greatly indebted to them as well as to the members of the Council present, who were numerous. The basis of the Alliance, they were aware, was Christ the rock on which we stand. All those who were firm on the rock were gladly received into the Alliance. One of the grand features of the association was its beneficial interference in religious persecution in many countries, and they had successfully defended liberty of conscience at various times during the forty years of the existence of the society. There were also at the present time cases in which the Alliance was interfering. Another great feature of the Alliance was the Week of United Prayer, which had been attended with glorious results. At Ryde, for many years, it had been carried out with much unanimity, and there had always been a very large attendance at the meetings. He was perfectly satisfied that the Week of Universal Prayer was attended with very great blessing indeed. They now looked forward to the Conference, which had been preceded by much prayer, feeling confident that it would prove to be a season of real blessing.

He then called upon Mr. Watts to give an address of welcome on behalf of the local Committee.

The Rev. J. W. WATTS, M.A., spoke as follows :—

My beloved Brethren in the Lord,—The local Committee of the Evangelical Alliance has committed to me the pleasing task of welcoming to the shores of our lovely island those who have come from various distances to be present at this Annual Conference. I can only conclude that this office has been delegated to me from a kindly respect to my seniority in years above many, and long standing in the ministry of Christ, extending over a period of fifty-five years; otherwise I could have wished that it had been deputed to other hands, though I am sure it could not have been entrusted to one who, though deeply feeling that he is "less than the least of all," has a more loving heart, and more filled with Christian sympathy and affection. As the representative, therefore, of our local Committee, I bid you welcome to our sea-girt home, and lovingly greet you all in the name of our Lord Jesus Christ. And were a messenger from the bright tenantry of heaven to announce to me that this was to be my last ministerial act, it would not be an unpleasing reflection on a dying bed that that last act was in welcoming among us our beloved brethren in Christ whom I see clustered around me. I doubt not that you desire to come among us in all the fulness of the blessings of the Gospel of Christ, and to impart to us some spiritual gift; while it has been our earnest prayer that this hallowed season may be one of spiritual blessing to us all—that we may indeed realise the presence of our blessed Lord among us—that our Christian graces may be stirred up, our faith increased, our love enlarged, our sympathies awakened, and that we may each of us be led to cultivate a more saintly walk, closer communion with God, and the enjoyment of sweeter fellowship with Christ. If these shall be the blessed results of this Conference, then our gathering together will not have been in vain in the Lord; but during the remaining days of our earthly pilgrimage we shall recur to this season with thankful remembrance and joy and gladness of heart. "Behold! how good and pleasant a thing it is to dwell together in unity! It is like the ointment on the head which ran down unto the beard, even unto Aaron's beard, and went down to the skirts of his clothing." It would be delightful to analyze this beautiful Psalm; suffice it to observe that as not merely the head, but the beard, the raiment, the entire person, partook of the fragrance of the anointing oil, so Christian love spreads over the whole spiritual body, and the sweet and holy influence, represented by the anointing oil, pervades all and combines all in one. Here we have met, as hitherto, strangers to each other; many of us have never seen each other before; but here we are brought together, I trust, under the constraining influence of the love of Christ, for mutual edification; and if we met as strangers, we shall not part as such, but rejoice in the fact that we have been brought to know and love on earth those whom we shall meet in heaven, and with whom we shall join in singing the praises of redeeming love through the ages of eternity. Here we may have many minor differences; we cannot expect in this imperfect state to see eye to eye in all matters. We may have different forms of worship and of church government; but if we are truly in Christ, built upon Him, the one only Foundation, resting our every hope of salvation upon His precious blood and righteousness, His gloriously complete and finished work, then, beloved, we have those essentials which should draw us closer to each other, and unite our hearts in more fervent love to each other. Love should be

ever the distinguishing badge of true discipleship. "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God." There is one simple passage of Scripture from which I have often derived the sweetest comfort in seasons of spiritual depression, and when faith has been at its lowest ebb: "Hereby we know that we have passed from death unto life, because we love the brethren." Here, then, is an important test of vital Christianity, and where this test is wanting we lack one scriptural proof that we are indeed the children of God. And I would remind you of another striking passage in 1 John v. 1: "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth Him that begat, loveth Him also that is begotten of Him." And is not this union of hearts in Christian love in accordance with the mind of our dear Lord? Did it not form a portion of that beautiful prayer which sweetly breathed from Him shortly before His crucifixion: "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us"? Though this prayer had a primary reference to the apostles, yet does it not bear with equal force upon God's people in every age of the world? And how much there is to bind together the hearts of all who truly love the Lord Jesus! Let us for one moment touch upon some precious grounds of union between the children of God, which I gather from a spiritual writer of the present day. In Ephes. iv. 3, we read of "the unity of the Spirit." Oh, blessed thought! The Holy Ghost dwells in all, binding all together, baptising them into one mystical body. In the 13th verse of the same chapter we read of the unity of the faith. All the children of God have their trust, their hope, their confidence fixed upon the same glorious Person; all speak of the same Jesus, all plead the same blood; they are all born of the word of God, and are children by faith in Christ. How much more is there to unite them than to separate them, if they could only believe it! In Acts iv. 32, we read of the early believers (a beautiful picture of the case as it ought to be) that they were of one heart. In Coloss. ii. 2, the Spirit of God speaks of our being "knit together in love." Love should unite the children of God wherever they meet. Whenever they recognize each other, they cannot help loving one another, notwithstanding their divers peculiarities and differences. When hearts and hearts are drawn together, and they speak one to another of the one hope, the one glorious home, oh! how they cleave to one another; and the unity of love is manifest and felt! In Coloss. iii. 15, the Apostle mentions another bond—the bond of peace—sweet peace; of which our Lord said, "Peace I leave with you; my peace I give unto you." Oh, it is indeed a heavenly bond! Strangers cannot intermeddle with it. And then again, in 1 Cor. i. 10, the Apostle prays "that ye be perfectly joined together in the same mind and in the same judgment." These things lay deeply in our Lord's heart, that they all might be one; and the Holy Ghost has recorded it in His Word, that we may have them evermore engraved in our hearts also. Fellowship with the fulness of Christ, as has been most beautifully observed, most of all helps to fellowship with others. The gushing fountain springs of mighty rivers come not originally from the basin where they are first visible; they have a secret connexion, unseen, but constant, with a hidden, unfailing, exhaustless reservoir, of unknown distance and depth. By continual supplies thence received, the fountain overflows, and the streams flow on, and come into fellowship with other streams having a similar source, and at last they all unite in the mighty ocean. So let us all draw from the hidden, unsearchable fulness of Christ, the exhaustless Fountain, hid from the eye of flesh, but known to the eye of faith, and we shall come in due time, after refreshing many a thirsty land in our way thither, into the full ocean of blessedness and joy prepared for the whole Church of Christ. Oh, for more and more of the spirit of love! Nothing will compensate for the want of this spirit, more especially in the Christian ministry. The most conclusive and undeniable argument, followed up with the most pointed application, will, in general, fall powerless where the spirit of love puts not forth its influence. It is like the stormy wind and wave which idly beat on the iceberg, and leave no impression behind them; but let the rays of the sun fall upon it, it thaws and melts under their influence. So the heart of man, hitherto impenetrable and frozen, dissolves and is subdued when the beams of love shine upon it. Love is the beauteous diamond among the jewels of the believer's breastplate. It is painful to think how the Church of Christ has suffered from this want of unity and love in succeeding ages; and you know, too, I think, and deeply feel how much of this unity and love is needed in the present day. We are divided about forms, and rites, and modes of worship, while we ought to be united for works of faith and charity, and for the diminution of the mass of ignorance, vice, and irreligion that is around us. Is it too much to hope that such meetings as the present may, under God's blessing, lead us, ministers and laity, to consider how we may more and more take sweet counsel together, and seek to spread far and near the sweet savour of Jesus' name; not magnifying small points of difference among us, but ever dwelling upon and rejoicing in those essential truths, those great bonds of union, which are common to us all, and which should make us all of one mind in all things which concern our present peace and everlasting welfare? It will be well, beloved in the Lord, if this occasion of our meeting together before God leads us to examine ourselves as to our deficiency in this grace, that so we may be led to cultivate it more carefully and pray for it more earnestly. The same inspired teacher who tells us that we are saved by grace through faith, tells us also that the only faith which availeth anything is the faith which worketh by love. In drawing, then, these feeble remarks to a close, may I remind you that our lot is cast in most eventful times? Clouds are gathering around us, but the eyes of faith can pierce through their darkness and discern the daybreak of that morn which shall usher in the glad coming of the Son of Man. And so, while men's hearts are failing them for fear, it is the believer's privilege to look up, for the day of His redemption draweth nigh. "Beloved, now are we the sons of God: and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Ours shall be the joy not only of being like Him ourselves, but of beholding all

those we love like Him also; the joy of seeing eye to eye, and of having every feeling in perfect unison with all the children of God; the joy of meeting the saints of other days, the patriarchs, and apostles, and prophets, and the noble army of martyrs; of seeing, crowned with crowns of life, those who loved not their lives to the death; the joy of unhindered communion and worship; the joy of perpetual and perfect service; and all joys sweetened by the assurance that they are ours for ever—that we shall go no more out from the temple of the immediate presence of God—that we are to be for ever with the Lord. Oh, dear friends, let us live much in the prospect of coming glory; let us seek to rise above the fogs and vapours of this sin-defiled world; and yet a little while, and the glories of heaven shall be revealed. Press forward, dear friends, uphill and downhill, to the city which hath foundations; so that when death comes you may have nothing to do but to die—to leave the pilgrim staff, and take up the pilgrim crown—to step ashore from the vessel of life, and to plunge into the arms of Infinite Love. "Already," said dear Edward Bickersteth, when in sight of glory, "already I see the distant shore. I behold the holy city having the glory of God. What want I more? God is there—my portion, my joy, my happiness; and in His presence is fulness of joy, and at His right hand are pleasures for evermore." Animated by these hopes, what, let me ask you, is the pageant of this passing world?

Finally, may this Conference be attended with God's blessing; may there be a large outpouring of the Spirit, and may a sweet savour of Christ abound! May the daily walk of each one of us glorify Jesus! Once more, in my own name, and that of the Ryde Committee, do I bid an affectionate welcome and hearty greeting to our beloved brethren who have been drawn to this, our Conference. "Grace be with all who love the Lord Jesus Christ in sincerity and truth!"

DONALD MATHESON, Esq. (Chairman of the Council), responded on behalf of the visitors generally, and said:—

In the absence of our President, Lord Polwarth, I desire to express our warmest thanks for the very cordial welcome that has just been given us in words so felicitous, so full of scriptural truth and brotherly love. I feel happy in believing that a large blessing is in store for us, remembering how much prayer has been made beforehand for the presence and power of the Holy Spirit in our Conference. If we are already this evening experiencing the truth of that beautiful Psalm—"Behold, how good and how pleasant it is for brethren to dwell together in unity!"—may we not count with confidence on the fulfilment of the closing words, "There the Lord commanded the blessing, even life for evermore." He who has said, "I am come to give life, and to give it more abundantly," is, we will not doubt, in our midst, responding to your invitation and ours, and looking with approval on our proceedings, for the promotion of that experimental oneness which He prayed the Father might be the result of His great work of Redemption.

The basis of our Alliance may be found in that wonderful prayer of our Lord, in the 17th of John and in the Epistle to the Ephesians, summed up in the closing words, "Grace be with all those that love our Lord Jesus Christ in sincerity." Forty years' experience of this Alliance has shown us the widespread influence it has exercised in moderating jealousies and differences among Christians, in healing divisions, and in relieving the persecuted. For us, individually, to recognise our oneness with brethren of every tongue and colour and clime throughout the world, has a powerful influence in expanding the heart's affections; and if the tie of humanity is felt because all men are of one blood, how much greater is that tie of unity when we are all baptised with one Spirit! Moreover, we have, as Christians, common dangers to guard against—Romanism and Scepticism in particular; and we have common objects to promote, such as the evangelization of the world—subjects which will be dealt with in the course of our proceedings.

It is many years ago since the Rev. Dr. James Hamilton expressed, in an appropriate figure often quoted, and familiar to dwellers on the sea-coast; comparing the condition of the Church of Christ, in its numerous divisions, to so many little pools when the tide is out, where the shrimps disport themselves quite independently of those in the adjoining pools, and as if they had not a thought beyond their own little community; but presently the tide rises slowly but surely, till the little pools disappear, and all these little creatures are floated into the joyful freedom of one boundless sea. The rising tide of spiritual life in the Christian Church is slow but sure; and we trust that this Conference may mark a rise in the tide of spiritual life in this island, bringing many members of the different sections of the Church into the joyous expanse of the ocean of God's love, and so enabling them "to keep the unity of the Spirit in the bond of peace."

The Rev. Dr. DRAPER, of New York, also briefly responded to the welcome which had been given. He said:—

This was his first visit to their island—the gem of the ocean, and he came as a member of the American Evangelical Alliance. The ties that bound them together were well-nigh innumerable, not only by the mysterious wires in the depths of the ocean, but by ten thousand influences in the air, joining the two lands together. The influence exerted by this Alliance was not among the weakest. They felt that they were one in Christ and they rejoiced that these two great English-speaking peoples were foremost, and would be more and more so, in carrying civilization, hand in hand and heart to heart, to the very ends of the earth. The American Church, like that of the British Isles, was girdling the whole world with Christian missions. He liked the word "alliance," —the communion of saints. It widened the sympathies and enlarged the heart; and as they looked into one another's faces, they recognized that they were all one in Christ. There was need for unity, for the "powers of darkness" were allied, determined and defiant. He liked the word "evangelical." He was glad to be able to state, as a minister of thirty years' standing, that the American Church was evangelical to the core. Its ministers were going up and down the country preaching the truth, and the denomination with which he was connected was building, on an average, two churches a day. As to its ministers, he did not

know one who did not accept all the fundamental doctrines of Christianity; and if he failed to preach them, his voice would soon be silenced. Christian workers finding most favour with the people were those who preached these truths, and the blessing of God rested upon the proclamation of Christ crucified, rather than upon literary and speculative preachers. One of these, an American minister of high standing, but with loose theology, now on a tour in the British Isles, did not represent the Church of America; he represented no one but himself. The speaker then gave interesting details of a recent visit to St. Petersburg, where persecution of Christians was on the increase, but he was glad to state that there were many Russian converts, and when the men were imprisoned, the women carried on the good work. He did not know of a better field than Russia for missionary enterprise. He hoped they would all be able to go away from this Conference better qualified for the Master's work.

Another hymn having been sung,

The Rev. J. G. GREGORY, M.A., Vicar of Emmanuel Church, Brighton, gave an address on "Real Catholic Unity contrasted with Roman Catholic Uniformity." [This address we hope to give in our next issue.]

Lieut.-General FIELD, C.B., Secretary, then spoke upon "The Evangelical Alliance: its Principles and Work."

The meeting was closed with prayer by the Rev. Dr. DAVID BROWN.

WEDNESDAY, SEPTEMBER 22.

At ten o'clock this morning some 200 friends gathered together for prayer. The Rev. J. Eglington, Wesleyan minister, Ryde, presided (in the absence of the Rev. J. Saunders, who was prevented by illness from fulfilling his engagement).

At eleven o'clock the Conference assembled under the presidency of Mr. DONALD MATHESON. After the usual resolutions on the order of business had been adopted, the Chairman offered a few remarks, and then called upon Archdeacon Richardson to give

THE ANNUAL ADDRESS.

The Ven. JOHN RICHARDSON, D.D., Archdeacon of Southwark, and Vicar of Camden Church, Camberwell, then spoke as follows:—

The great subject which the Evangelical Alliance ought to present at this Conference must be lifted up above the influence of party, and yet it must not be withdrawn from the domain of truth. Christian love lives and labours amongst men, but it derives its origin and draws its support from the grace of God, and the truth as it is in Jesus. We meet here, not as people who have no creed and no convictions, but as brethren who have found some great central facts and principles which form a power to draw men out of their individualities and their nationalities, and to group them together in that one great brotherhood of faith and hope and love. And the mode of our escape into the upper atmosphere, and up to the higher standing point, may be traced to one simple experience—"I love God." Say that honestly, and see from what it comes: "We love Him, because He first loved us." Say it intelligently, and mark what follows: "That he who loveth God love his brother also." For this is the history: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." "If a man say, I love God, and hateth his brother, he is a liar." "He that loveth not, knoweth not God, for God is love." Moreover, this is the effect, which is evidence in itself: "God is love; and he that dwelleth in love, dwelleth in God, and God in him." There are some curious features in Christian love. "Every one that loveth Him that begat, loveth him also that is begotten of Him." The believer's heart, first and foremost, is given to God. The preference is shown to Him who is perfect; and when it descends from the Father to the family, it does not lose its hold upon its true support even though its confidence in the children has been shaken by the substitution of the seeming for the real, on which it has been persuaded to expend its trusting love. A Christian has found that Christ never disappoints; and when men seem to be Christians and are not, the faith, like prayer, returns unto the soul's own bosom, and in the winter of its disappointment gathers strength for a new manifestation when more favourable circumstances shall draw it forth. Love divine can survive human unfaithfulness. The seven times of nature's forgiveness become the seventy times seven of forgetfulness of injury under grace; and what the world once thought folly it acknowledges to be a wisdom which must have come from heaven, for there is more in it of God than man—a very wealth of forbearance, which enriches and enlarges even the worldling's thought. "Love is of God," and proves itself to be so by being able to love the unloving and the unlovely; for where the image and superscription of Christ are seen, men know the value of that which the rust may have corroded, and the ill-use may have defaced. In times of suspicion and conflict, it has seemed needful to prepare for war, and pruning-hooks have been turned into spears, and men have been wounded in the house of friends. But peace has happier employment for people who are busy in the harvest-field, and the old and useless swords are made into ploughshares, and the spears into pruning-hooks, and men conquer nature under the sunny rays of grace. "If we love one another, God dwelleth in us, and His love is perfected in us." For the love He has for us yields its appointed fruit to Him when we love others; and it reaches its maturity and ripeneth when we show our love to God; for "this commandment have we from Him, That he who loveth God love his brother also." How to promote harmony in the Church of Christ may be, therefore, a practical subject for thought and effort here. Our search in this direction will be simplified if we can find out what really is meant by the Church of Christ. A distinguished writer in the Church of England, Dr. James Barrow, has well expressed the idea, and whose word may be taken for our purpose this day: "The Catholic society of true believers and faithful servants of Christ, diffused through all ages, dispersed through all countries, whereof part doth sojourn on earth, part doth reside in heaven, part is not yet extant;

but all whereof is described in the register of divine pre-ordination, and shall be re-collected at the resurrection of the just,—I say to this Church especially, all the glorious titles and excellent privileges attributed to the Church in Holy Scripture do agree" (Barrow on the "Unity of the Church").

Men may differ in many things—in sentiment, in preferences about order and government, in clearness of doctrine, in elasticity of sympathy; but all who are truly in Christ Jesus have many main things in common. The very zeal which causes them to stand apart, and makes them look more like foes than friends, when you winnow the chaff, and purge out the dross, and analyze its main elements, will be found to come out of a love which amounts to jealousy for Christ and His truth. And when the sons of God are brought together, and heart gets at heart, because nationalities and ecclesiasticisms and sectarianisms have been put aside, then by a higher law, and from a closer acquaintance, union with Christ is found to bring communion among Christians, and the body in Christ is one. The artificial limb seems to be of the body, and is not; the living member may be declared to be not of the body, but it is. "Not holding the head" makes all the difference. The particular Church may shut out fellowship; the universal Church includes, in its grand comprehensiveness, all who are "in Christ Jesus the Lord." "We forbad him, because he followeth not with us," is the language of the exclusive. "Forbid him not; for he that is not against us is for us," is the higher philosophy of the holier wisdom which welcomes all whom God owns, even when God's servants own them not. The place of conflict may be where true men contend earnestly for things that they believe to be more or less essential to independent work. The period of confederation is that in which large-hearted men see how the forces of the one empire may be required for defence against a common enemy, or for extension of a common cause and work. But the perfected harmony and the unmurmuring love and the complete co-operation will only be realised when the Church is truly universal, because the worship and the service are not on earth, but in heaven. Meanwhile, let churches and Christians hang only upon the nail in a sure place, and the law of their renewed nature will tend to bring them nearer to each other. It is some man-made support which keeps them apart—part of a needful machinery, it may be, in this complete system in which unity of heart and non-uniformity of effort must work together. But all the more must men remember the better condition, when perfect love shall cast out fear, and prove that God's great purpose in salvation was the bringing His family together again in the holiest and happiest bonds of faith and joy and love. In the meantime, promote spirituality, and you will extend peace. Make the bond tighter between Christian and Christ, and Christendom will be more charitable, and Christianity become more of a power in the world for good.

And now, having got some true idea of the real Church universal with reference to the purpose and knowledge of God, and at the same time particular, inasmuch as every true member and every separate organization is in personal contact and communication with the one great head, we may approach the practical inquiry as to hindrances and helps with regard to the mutual relation which Christian people and Christian churches ought to hold with one another in the covenant and the fellowship of the Gospel and of Christ. In all that the servants of the Lord Jesus do, there should be regard to the following considerations: There should be consideration for the world, and for the Lord, and for themselves, and for the truth. Christians are before the world, and searching light and watchful eyes are turned upon them. And this constitutes an opportunity. Let men say, "See how these Christians love one another," and the Church will win the world's respect. But "if ye bite and devour one another," no wonder if outsiders rejoice over your quarrels and your disgrace. And surely, for the Lord's sake, the soldiers of the Cross are bound not to turn their weapons against the friends. He tells how He would bring a sword on earth; but that was because He was to face an enemy. But it was "peace on earth" that He promised amongst His friends. And for the Church's sake, to show what spirit we are of, consideration ought to be shown that we whose great debt has been forgiven should not take a fellow-servant by the throat and say, "Pay me that thou owest." And yet, for the truth's sake, because errors may be deadly, and we are bound to be faithful, there must be no cowardice, no compromise, no fear of man. "Speaking in truth, in love," however, is a very different thing from "debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults," concerning which St. Paul threatened to "use sharpness," as things that dishonoured the faith, and disgraced the name and the cause of Christ. Now, "he that dwelleth in love, dwelleth in God, and God in him." A loving Christian, therefore, consults the God that dwells with him as to his bearing towards the brethren who dwell around him. It is not passion, but principle, that guides and governs. The Father's grace furnishes the brotherly sentiment; and amongst God's children the godly instinct acts. The real Christian falls back upon the inner communion between his soul and God; and as he asks for God's strength to stay, and God's truth to instruct, and God's hand to guide, so he tries to ascertain God's will and God's impulse, to make his place in the family such as shall make the Father of all to be the centre of all—in spirit, in graciousness and love. But when God dwells in a man, that man also dwells in God; and so he considers the home of his heart to give tone and character to the heart's action in the household of faith. A Christian, therefore, considers what manner of person he ought to be in Christ Jesus, and in the body of the Church. Not only the centre, but the circumference of charity will be thought about. Christ tolerates many who seem to us intolerable; are we to be less tolerant than our Master? Christ sees the secret soul, while we look at the surface appearance. We dare not excommunicate a man, because, in its reality, that is an act of Christ's own office. But "if any man be in Christ, he is a new creature;" and our old nature judgment cannot deal with the fresh condition into which the man has been brought by knowing the Lord. The Saviour sees something in the man that has redemption through His blood, and we must also be looking for that jewel of grace which the laboratory of God's love and power has proved. It may be coated over with much that is of earth,

but there is a bright gem beneath which we shall value more and more. Nothing is too minute in ourselves for us to consult the indwelling spirit about; nothing is too hard in our fellow-men for us not to expect them to be made, in God's wonder-working power, to be worthy of, and responsive to, our most unselfish love. If God deigns to dwell in our heart by grace, is there a heart in all humanity in which we should be indisposed to dwell because of love? Enemies, outcasts, are given, on which to expend our sympathy; and shall we turn from the friends of Christ or the seekers after godliness, because there is in the mind or conscience or the prejudice of such something that wounds our pride, or jars against our prepossessions, or even provokes our indignation? "Herein is our love made perfect . . . because as He is, so are we in this world." Because we represent God, and so far as we resemble God, and in order that we may recommend the truth and cause of God, we are bound "to do good unto all men, and specially unto them that are of the household of faith."

But what does love mean in common Christian life? It is the province of the Evangelical Alliance to endeavour to settle this question, to try "to gather together in one the children of God that are scattered abroad." Now, one great feature in real church life is freedom. Christ makes His people free, in all spiritual matters, by making them servants only to Himself. Men are responsible not to other men, but to the Maker and Master of all men. A company of Christians may exclude from their own communion such as they believe to be unfaithful and unprofitable and unsuitable members of their body; but between the degraded member and the exalted head the vital bond may continue, which no power of man can break. To promote peace, we are all committed to the maintenance and claim and proclamation of liberty, conditioned always, but conditioned only, by divine law and heavenly government. Free men's thoughts and speech, conscience and worship, hold up God's supremacy in settling the terms of acceptance, and manner and measure of His service; and in so asserting responsibility to the Searcher of hearts, you will secure the practical honesty and forbearance amongst the servants, who take their orders not from one another, but from God.

Another feature is honest love of truth. A man does not settle what his brother means, but leaves the brother himself to declare it. Words have not always the same ideas under them to different minds, and many a contention has raged over language when thinkers left to quiet communication between themselves might have lived in peace. When men feel that they may be heard, they will respect the court, and understand the controversy. Get rid of the ideas about triumph, and you will get nearer to the secrets of truth. The honest students, and the patient investigators, and the men of maturer thought and of measured speech, are important factors in that great function of bringing people together, and holding people together, specially in an age when hot sparks fly amongst dry materials, and men are not much skilled in putting out flames. Give credit and ask credit for integrity, and disputes will lose their bitterness, and the brethren will find reason to respect free inquiry and value honest faith.

A third consideration arises out of a distinction between what is lawful and what is expedient, between what is of God and what is of man, between the essentials and the accessories of soul life. Concerning God's Word, its faith, doctrines, precepts, and requirements, Christians must be more and more pronounced and distinct; daring to withstand even a brother when he is to be blamed, and not afraid of being called narrow, old-fashioned, and behind the age. To be no broader than the revelation, or to be narrow as the foundation, is evidence of wisdom which is of faith. But as to man's arrangements about rites, and ceremonies, and order, and discipline, a Christian must be considerate and charitable, to give no offence in any matter which is not of the substance of Christianity, but only of its shape.

The greatest of all considerations, however, must be given to that peculiar bond which ought to draw God's people together over the work about human souls. Christ-loving people will find a mine of golden experiences in their personal history under the teaching of the Holy Ghost, and about the fulness of the salvation and the sympathy which they all find in Christ. Experimental subjects, more than controversial, should be first and most discussed. "What think ye of Christ?" is an urgent question; but, What know you of Christ? is more pressing still. Then, only let men work together, worship together, walk together, and they will more easily become friends. Work, for instance, about men's souls, work in making known the Lord Jesus, will bring a practical solution to problems of human life and salvation over which men in their studies have been contentious and perplexed. To deal with sinners will help you to decide many a question about the ruin upon man's moral nature which has been caused by sin. To deal with penitents will show how true conversion follows only upon the quickening and regenerating grace of the Holy Ghost. To hear saved men describe salvation will make you see how pardon and peace are attributable to the finished work, and full justification which are to be applied by faith in the Redeemer's atonement on the cross for sin. And when the disciples of the Lord Jesus explain how it is that they overcome the wicked one, cast off the chains of sin, delight in holiness and happiness, such as flesh and earth never furnished before, you will find it less difficult to agree about the sanctifying, strengthening, and comforting grace of the Holy Spirit. The vine branches may vary in many important respects, but grapes upon the weakest bough will show that there must be relation between the vine and the root, between the branches and the vine, between the fruit and the branches. "Ye shall know them by their fruits."

And mark as to the work about human souls. The servants who best serve Christ are those who go out to bring strangers in, and not those who set brethren by the ears. The uncultivated waste will tax all the strength of the labourers whom the Lord hires, and the people who come into the ploughed field to hinder the sowers, or into the harvest-field to rob the reapers, are doing mischief rather than good. In so wide a world, Christians ought not to overlap, if they will only think more of Christ's cause, and less of their own credit for success. It is the unselfish who do most honour

to their calling, and can look back upon their labours with most satisfaction and self-respect. The ambition of St. Paul may well be ours: "To preach the Gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hands."

Now, one great cementing process is prayer. "Knit together in love," is the emotion under which natures blend in the crucible of grace. "Framed together," is the law by which stones are fitted into one another in the building of God. "Gathered together," will be the influence under which the family will be found complete in the economy of glory. "Striving together," will be that by which the athletes hold together in the conflict between Christ and Belial. "Working together," is the instinct under which the labourers combine for the great work of faith and labour of love. But "agree together," and the great privilege will be realized by which God's help and blessing can be called down upon the great worshipping assemblies, where harmony comes out of a common necessity, and happiness is secured in the common grace which comes upon all who ask. Pray for a man, and it will be more difficult to speak or fight against him, because, in the presence of the mercy-seat, men will have no heart to quarrel. Pray with a man, and the grace of supplication will weave a mysterious bond of Christian sympathy and brotherly love. Pray as a man, with a sense of your own wants, and thought of your own mercies, and consciousness of your own weakness, and you will become more and more inclined to be charitable, and less and less willing to be severe.

It is in this great direction that the Evangelical Alliance desires to work. It may not bridge over all differences, but it can show that people who are separated in some things are akin in many more. It has not put down all controversies, but it tries to soften and sweeten the spirit in which Christian disputants contend. It has not lived in a time of peace, but it has done something to make men dislike war. It tells that the universal brotherhood will be acknowledged at "the revelation of the Son of God," when the Lord Jesus returns in His glory; and it goes up and down in the nations, and among the churches, as the disciple whom Jesus loved was glad to do when he could do but little else; and it says, "Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God." "And this commandment have we from Him, That he who loveth God love his brother also."

THE PRACTICAL RESOLUTIONS.

These eight resolutions, adopted by the Conference in 1846, and ordered to be read and enforced at each Annual Conference, were submitted by the Rev. WM. STACEY, of Street, Somerset, whose address we hope to publish next month.

A brief abstract of the Annual Report having been given by the Secretary, the Council were re-appointed for the ensuing year, with the addition of the name of General Carr Tate.

The meeting was closed with prayer and the Benediction by the Rev. J. GOSSET TANNER.

AFTERNOON MEETING.

At three o'clock a large number of members and friends again assembled in the Town Hall; General Sir ROBERT PHAYRE, K.C.B., presiding.

A passage of Scripture having been read, prayer was offered by the Rev. JOHN MANNERS.

The CHAIRMAN, in referring to the subjects upon which they were to be addressed this afternoon, said:—

It was very interesting and instructive to carefully study the Old Testament up to the Feast of the Tabernacle, where the Lord Jesus Christ proclaimed Himself to be the Light of the world. They found a complete answer and refutation to the false teachings which existed in the present time, and which exhorted men to believe the Old and not the New Testament. Why should the New Testament be disbelieved, he asked, when it was simply the germ of everything contained in the Old? It was their earnest prayer that in His infinite mercy God may pour out the spirit of repentance and faith in Jesus. There were a great many false lights abroad in connexion with religion which lead men into a pathless desert, so to speak, in which they may be lost in blackness and darkness. One of these lights was Spiritualism, and another Buddhism, which were only a revival of ancient sorcery, of witchcraft, and deserved, consequently, to be condemned. If these false teachings were believed, they led in the opposite direction to that of the city of God—the city to which he trusted all present were journeying.

The Rev. J. MURRAY MITCHELL, M.A., LL.D., then gave an address on "Christ, the Light of the World." [We hope to give this in our next.]

CHRISTIAN DOGMA ESSENTIAL TO VITAL RELIGION.

The Rev. JAMES DOUGLAS, M.A., of Clapham, and Rev. R. ALLEN DAVIES, of Ventnor, gave addresses on this subject, which we hope to publish next month.

The meeting was closed with prayer by the Ven. Archdeacon RICHARDSON.

EVENING MEETING.

The chair this evening was occupied by the Right Rev. Bishop CHEETHAM, D.D.; and after a hymn had been sung and a passage of Scripture read, the Rev. E. E. JENKINS offered prayer.

The Right Rev. CHAIRMAN said:—

My dear Christian Friends,—I perceive on the paper announcing this Conference all Christians are invited, and I cannot but think that that circumstance has something to do with my being placed in the chair to-night. All Christians are invited, whether they belong to the Alliance or not, and, therefore, possibly it may be suitable that one who is not a member of the Alliance should occupy the chair of one of their meetings. Yet I must confess

that I do feel a very large amount of sympathy with the Alliance, and have done so for a considerable portion of my life; and I think I could subscribe to all the cardinal points expressed in the basis of agreement. I also think that the Evangelical Alliance bears very valuable testimony to the first of our subjects to-night—the "Unity of Faith"—and all the more valuable because we live in days when political forces are at work which sometimes seem to have a tendency to make it very difficult for those to unite together in work who are one by faith. Whilst many seek unity of faith, yet it is to be found amid great diversity of sentiment. All organization and all action simply has for its ground God's own written Word, the lively oracles of God, which we believe to be penetrated through by one Spirit—the Eternal Spirit of our God; and its saving faith has one great object towards which we all look—our blessed Lord and Saviour Jesus Christ. In regard to the second subject which is to occupy us to-night, I do feel that we must all realise in it a very fitting and apposite subject to engage our attention at this time. We all need to have our memories refreshed concerning the vast duty we owe to our Reformers, and the great benefits we ourselves are reaping from the Reformation. It is impossible for us, I think, to realise too deeply the sense of deep gratitude which we owe to those good men who fought battles in the faith for us in by-gone days, and it would be nothing but a great calamity were those benefits to be lost. And if it were possible for us, in the future history of this country, for the Protestant Reformed Churches of the land to come again into collision with the Papacy, I cannot doubt what the result would be. But so unaccountable are the ways of men, so much are we exposed—churches, society, individuals, and people—to the wonderful workings of the Romish system, it would seem to me almost any day that a great catastrophe might be upon us. This stealthy and yet busy activity of Rome makes all government to be a matter of great difficulty; and I can hardly conceive of a greater blessing coming to this great empire than that this whole nation might receive a fresh revived impression of what we do owe to the Reformation. I feel, then, that our second subject of this evening is one of vast and practical importance. It hardly lies within my province to say more words than these which I have now spoken, and, therefore, I will at once call upon the Rev. Dr. Stoughton to give his address on the subject of the "Unity of Faith."

UNITY OF FAITH.

The Rev. JOHN STOUGHTON, D.D., of London, then gave his address as follows:—

It is an easy thing to point out the divisions of Christendom, to deplore varieties of opinion which obtain in numerous sections of the professing Church, and to employ facts, which are so abundant on the face of history, for controversial purposes. Some draw from the survey an argument in support of their own particular party against those who stand in marked diversity outside of it, and others sophistically bring the whole picture, painted in motley and forbidding colours, to bear upon the doctrines of Christianity taken altogether, as uncertain, confused, and contradictory. As it regards forms of ecclesiastical government, and methods of public worship, and even separate and distinct creeds of dogmatic thought, the differences are irreconcilable. Looking only at the writings of polemical divines, at the grave and bitter disputes of learned men, instead of having before us, according to the Saviour's ideal, a flock of sheep feeding in green pastures, beside still waters, we behold armies under different flags and leaders engaged in deadly warfare, each party seeking to drive others from the field, and to take the land in dispute as its own dominion. From sorrow and fear, on account of such a state of things, we are apt to exaggerate the evils we contemplate, and to look with dismay at the story of the churches from early days down to the present; so that we are apt to imagine when good people talk of union it is all a dream. But, thank God, there are still many who do not take this dark view of the subject, but have a strong conviction that lines of unity run through all the complications under our review. It is my desire to be found of that number.

At the outset of what I have to say, let me emphasise the distinction, already recognised, between systems of Church government and worship on the one hand, and on the other hand a devout personal belief and trust in God, in Christ, in the Holy Spirit. Theology and religion are not the same thing. People may have little theological knowledge and much spiritual piety; and great champions of orthodoxy may have very little of the latter indeed. Without a clear distinction between dogmatic theology and spiritual life, no one can discern where the unity of Christ's Church actually lies; no one can demonstrate that Christianity has been a success, according to scriptural promise and prophecy. For theology has been changeful, and it takes a long time to make intelligible only a few of its revolutions. But surely Christ's religion, living under varied forms of intellectual thought, has been one substantially for 1,500 years: the same in its faith at the foot of the cross, the same in its adoration on the steps of the throne, the same in its beatific hope at the bottom of that ladder, the top of which touches heaven. The ground of unity consists in the sympathy of a common trust in the name of the Father, and of the Son, and of the Holy Ghost; and the reconciliation of Church diversities, in the present day, of sect with sect, party with party, and Christian with Christian, can only be accomplished after the same manner.

I. Let me gather up some great lines of unity in the past. The centre of thought, feeling, and action has, from age to age, been Christ. He has been the corner-stone of faith and hope and love. It is not difficult here to weave a long and beautiful chain of extracts from Christian writers in by-gone days. Says Clement, of Rome, in the first century, "Let us look steadfastly to the blood of Christ, and see how precious that blood is to God, which, having been shed for our salvation, has set the grace of repentance before the whole world." "He was wounded for our transgressions, and bruised for our iniquities." "We, being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom and understanding, or godliness, or works which we have wrought in holiness of heart, but by that faith, through which, from the beginning, Almighty God has justified all men." By this, Clement tells us, "senseless and darkened minds revive as the flowers which drink in the light." His namesake

of Alexandria has left behind a famous hymn, in which he extols the Redeemer, as taming the human will, recovering the soul from its wild wanderings, and bringing it back to the nest of love and peace, as the Shepherd who goes before us, and the Guardian who watches over us, as the Lord of lowly hearts, as the Holy King of saints. How Augustine dwells on the character, love, and redemption of Christ! In his "Confessions" we see the captive set free, and kissing his deliverer's hand; and in his "City of God" we catch the victorious chant of a soldier of the Cross. It is a pæan of amazing swell and power—full of organ-like music—at last bursting into a harmony of rapturous wonder, like the songs of the white-robed before the throne. "Why," he exclaims, "am I in this world, but to live to Christ? This is my passion, my honour, my joy, my glory, my wealth!" Then comes the Te Deum—the most magnificent of Christian hymns—

"Thou art the King of glory, O Christ!
Thou art the everlasting Son of the Father!
When Thou hadst taken on Thee to deliver man,
Thou didst not abhor the Virgin's womb;
When Thou hadst overcome the sharpness of death,
Thou didst open the Kingdom of Heaven to all believers."

Then follow hymns beyond our power of quotation. Ambrose, Fortunatus, St. Bernard, Bonaventura, and many more, with regard to whom Archbishop Trench, in his charming collection of mediæval poetry, has observed: "It is worth our while to know what the feelings of those ages were, what the Church was doing during a thousand years of her existence; on the assumption that the voices in which men uttered then the deepest things of their hearts will be voices in which we may also utter and embody the deepest things of our own." And again, "Good were it for us to look at those ages, tracing gladly, as Luther so loved to do, the footsteps of the Reformers before the Reformation, and feeling that it is our duty—that it is the duty of each successive age of the Church—as not to accept the past in the gross, so neither, in the gross, to reject it; since rather, by our position, as the representatives of that eternal body, we are bound to recognize ourselves as the rightful inheritors of all which is good and true that ever has been done or said within it. . . Surely it is our duty to believe that to us, that to each generation which humbly and earnestly seeks, will be given that enlightening Spirit, by the aid of which it shall be enabled to read aright the past realizations of God's idea in the visible historic Church of successive ages, and to distinguish the human imperfections, blemishes, and errors from the divine truth which they obscured, and overlaid His, which they could not destroy." We come down to the Reformation of the sixteenth century, when Protestants, freed from much which had obscured the glory of Christ, made melody in their hearts, and with their voices, unto Him. Then did many a soul (seeing the Church, as it were, like Lazarus, raised from the dead) feel like Mary, after that miraculous event; and, leaving the superstitious mystery of the mass, sit down at the "Lord's Table," with Him, to "supper"; reverent and cheerful of heart, and full of confiding love, to rise and kneel with the same Mary, behind Him, as she anointed His feet, and "the house was filled with the odour of the ointment."

Like the primitive converts, those of France sang hymns to Christ as God, and the melody of their songs reached the shores of the Genevan lake, and was echoed back from the hills and valleys of Switzerland, and of Scotland too. German churches were filled with the same service of song; and in our own dear land many a believer who had caught a fresh view of Jesus poured forth grateful praise. Puritanism carried on what Protestantism began; and English theology, as well as English hymnology, is redolent with the name of Jesus Christ. Then came the great revival of the last century, and with it a sincere and fervent demonstration of love for the Saviour, such as had gushed from the lips and pens of earlier divines.

There have been spiritual minds throughout all the ages who have kept a fast hold on the essential truths of the Gospel. The promise of our Lord has not failed: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth." Has the faithful and true Witness fulfilled His word, or not? Has His intercession in heaven availed, or not? It is in the light of His own precious assurance that I read the history of the past, and look for evidences of its fulfilment. Surely we are not to come to the study of Church history with a prejudice against the fact of a line of light running along years of darkness, and preparing ourselves to find nothing but sterility and barrenness all over the plains of Christendom. Unless we shut our eyes against patient proofs of a continued unity of faith—*i.e.*, of personal trust in the Saviour of souls, and of grateful and adoring love to Him for His wondrous salvation—we shall not hand over the story of by-gone ages to those who can see for eight or ten centuries nothing but apostasy and rebellion. I have paid some attention to the subject, through many years, and I delight to testify that not only amongst sects who have openly seceded from the supremacy of Rome, not only in the case of prelates and priests who boldly lifted up a standard against prevailing corruption, but also in the writings of those whom the leaders of the day never accused of schism or disaffection, there are sentiments substantially in unison with those of Evangelical Christendom at the present hour. Inconsistences, doubtless, may be pointed out between their confessions of exclusive trust in the Divine Mediator and their ascriptions of praise to the crucified One as their only Saviour, on the one side, and certain dogmas and observances on the other, to which they entered no protest. The inconsistences of good men are, alas! common enough in the times now rolling over us. We wonder how some can hold opinions so contrary to one another; and those very persons, perhaps, wonder also how we can reconcile the discrepancies with which they charge us. We see others who do not see themselves as we do, and we at the same time gaze on ourselves in our looking-glass with complacency and satisfaction, which make our neighbours smile. And if such inconsistency obtains now, surely we may expect to find something of the same sort in ages that are past. And can we admit that where truth and error get mixed up together, and contrary positions are held by the same persons, the error is sure to destroy or taint the intrinsic

energy of truth; and the intrinsic power of truth, which we say is great, and must prevail, cannot overmaster and neutralize its opposite?

Whoever looks closely into the annals of the past with an unprejudiced eye will find in them faith in God's fatherhood, in Christ's divinity, in the Holy Spirit's work. Getting below metaphysical divinity, particulars of ceremonial worship, ecclesiastical rules, and æsthetical predilections, we find multitudes who recognized God as an ever present Father, and Christ as the Brother and Redeemer of mankind, of the Spirit as the Regenerator and Sanctifier, and the Holy Trinity as one God for evermore, and salvation as all of grace.

II. Let us gather up lines of unity in the present. The Evangelical Alliance recognises unity of faith within certain limits. It has its constitution and principles, its platform, its basis on which its members stand. But those who remember the discussion which went on when it was first formed know full well that the fathers and founders never meant to say that there could be no spiritual unity beyond the limits which they defined. For practical purposes, for action along defensive and missionary lines, for the maintenance of truths which they indicated in their fundamental articles, it was deemed desirable and necessary that certain points of agreement should be defined. Some, at the beginning, would have widened the basis; some would have narrowed it. Such questions I do not introduce now; it would lead to dangerous and destructive consequences. Take the matter as it stands. It is deemed best, all things considered, that it should continue as it is. But by no means is it maintained by any of us that we have here the *ne plus ultra* of Christian union—that united truth goes just so far as our list of propositions reach, and no further. God forbid that we should say there is no true union beyond the bounds which this Evangelical Institute has marked out for itself. It denies not the orthodox Christianity of those who stand outside. Thank God! there stand so many within-side—Churchmen and Dissenters, Episcopalians, Presbyterians, Independents, Baptists, Moravians, and Methodists, in all their varieties. In a regiment under Catholic colours, they stand shoulder to shoulder. But around us are other regiments, who do not wear our uniform, but they serve loyally and fight valiantly under the same Sovereign Lord, the same Captain of salvation, that we do.

I have referred to Christian hymnology, and I love to do so, inasmuch as to my mind they appear as a basis and a manifesto of the unity of faith. Those who are present to-night do not use the same Book of Common Prayer, but we all can and do sing a good many hymns in common. It is to me an exceedingly gratifying fact that, looking into the hymn-books used in many Church of England places of worship and in the different denominations of Nonconformists, I find hymns of an unsectarian colour, written by poets of various denominations. We have hymns out of Keble's "Christian Year" sung on Sunday night in many a Dissenting chapel; and in cathedrals, at Confirmation, you may hear verses composed by Dr. Doddridge. Amidst the divisions of Christendom, it is a blessed thing that we can combine in the same versified strains of prayer and praise, that we can extol and glorify the same Saviour in the same words. In this surely there obtains unity of faith.

Some years ago I was spending a week with a dear friend amidst the romantic and magnificent scenery of the Engadine. There were several clergymen of the English Church in the same hotel in which we tarried. We were unacquainted with one another, and some confessed they had never been in the company of Dissenting ministers before. But we got on vastly well; and, on a Sunday evening, in a little parlour, the window of which looked out on a little bit of God's beautiful earth, we agreed to sing a few hymns. We did so. Whatever might be the harmony of voices, or otherwise, in that company, there seemed a deep harmony of heart. High Church, Low Church, Broad Church, and what, I suppose, some there thought no Church at all, joined in the same simple evangelical melodies. We were only Christians that summer evening, worshipping the same redeeming Lord; and at the close we all agreed that we had been engaged in a true evangelical alliance.

Further still we may go in drawing out the unfoldings of united faith. We turn to great communions in Europe and the East which present, in some respects, a front antagonistic to ourselves. They would exclude us, and we refuse to conform to them. There are irreconcilable points of difference between them and us in point of government, ritual, and theological system. Yet in their Confessions of Faith they include the Holy and undivided Trinity, the essential divinity of our Lord Jesus Christ, His atoning sacrifice on the cross, His efficacious intercession in heaven, the presence here on earth of the Holy Ghost the Comforter, "the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting." There is a doctrinal unity of faith here; and shall we deny that, amidst errors and superstitions we deplore, this unity of faith exists in many outside our own circle that we shall meet hereafter in the multitude no man can number?

In nothing which I have advanced do I intend to cast any slur upon dogmatic theology. I attribute a high value to it, and do not sympathize in the depreciation of creeds now becoming fashionable in many quarters. They are not laws to be imposed on any; but lamps, if I may so say, burning within globes of glass, which show the light in which the holders of them walk. They make manifest to the world the beliefs of the Church to which they belong, and, at the same time, encourage other brethren in their holy faith. But we do not count them tests by which the Christianity of other people is to be tried. We are not their judges: "To their own Master, they stand or fall." We leave to Him the determination of the spiritual condition of those who most differ from us, and apply all round our old motto: "In necessary things, unity; in non-essentials, liberty; in all things, charity."

A hymn having been sung, the CHAIRMAN announced the subject of the next address.

WHAT WE OWE TO THE REFORMATION.

The Rev. DAVID MACEWAN, D.D., of Clapham, said:—

I cannot speak of what we owe to the Reformation without being reminded of what we owe in this connexion to the Evangelical Alliance. From the first start of the Alliance until now, it has given forth, I am glad to say, a clear and unequivocal testimony to Reformation principles.

It has been known throughout the whole of Christendom as the friend and upholder of Evangelical Protestantism. With calm earnestness (all the more effective that it has been uncontroversial) it has advocated the claims of religious toleration; and wherever liberty of conscience has been invaded, it has lifted up its voice, in the name of truth and charity, against the oppression, and, with the most gratifying result, thrown the shield of its moral influence around the oppressed.

There is a loud call at the present day to keep in remembrance what we owe to the Reformation. The tendency in many quarters is to forget it. England is not fully alive to her danger, from the untiring efforts of those who are seeking, by means more secret than avowed, to bring her once more under the yoke of Romish superstition. The danger is all the greater that it is not suspected. We need to be reminded of the invaluable blessings we have received through the Reformation, and of the great price which had to be paid for them. We have to be told to "hold fast that which we have, that no man take our crown." A healthful public opinion on the subject is our best safeguard; and if the people of England would only read less of the frivolous and pernicious literature that so many devour at the present time, and study our Church history and the terrible struggles and sacrifices through which our forefathers secured for us the inestimable privileges we enjoy, there would be an end, I am sure, to much of the prevailing apathy and indifference, and a brighter prospect both for our country and the cause of religion in years to come.

I must guard against attempting to say all that one might on a theme so varied and comprehensive, and will content myself with merely touching, and that briefly and rapidly, certain points; but there are matters of a preliminary kind which it is of the utmost importance, in dealing with this subject, that we remember.

The first is, that whatever we owe to the Reformation we owe pre-eminently to God. All honour to such men as Huss and Luther, Calvin and Melancthon, Zwingle and Knox, and, before all, to John Wycliffe, in England, who was, in fact, the primal source of the whole movement; but in felicitating ourselves on our deliverance from Popish errors, we must take care not to fall ourselves into one of the worst—that of saint worship. These men did much, and their work, which was not without defects, has been greatly advanced and purified by men worthy of honour since their time. But men were God's instruments, and nothing more. If ever there was a time when the Most High stepped forth "from His holy habitation," when "He made bare His holy arm" before all nations, and manifestly interposed by direct providential hand in behalf of His truth, it was surely then. If ever there was a work which proclaimed His power and displayed His overruling wisdom, in the overthrow of error and the emancipation of men from its terrible yoke, it was this work of the Reformation. No human means seemed adequate to cope with the evil. In the direst of senses it was man's extremity. Yet at the very time when the supremacy of the Roman Pontiff had been thoroughly consolidated, when the errors and superstitions of Rome had taken full hold on the public mind, when the Pope and his Cardinals had the wealth of the world at their command, and the kings and princes of the earth under their sway—when all the armies of Europe were at their call for the suppression of any attempt to cast off their rule,—God himself seemed suddenly to step in and accomplish this work. There was nothing in the instruments employed or the men raised up that could promise success. They were of the humblest and feeblest kind when compared with the gigantic and all-powerful system which they dared to challenge and oppose. The miracle of Moses' rod dividing the waters of the Red Sea could not be a more wonderful illustration of God choosing the weak things of this world to confound the things which are mighty, and things which are not to bring to naught the things which are. It was indeed "the Lord's doing, and it is marvellous in our eyes." All honour, I say, to the men whom He inspired with the necessary courage, and equipped with the requisite fitness; but as the work itself was supremely His own, to Him be the glory—to Him who may be regarded as having then said to His servants, "*I* have set before thee an open door, and no man can shut it."

Another thing to be kept in mind is this—that one cannot speak rightly of the blessings of the Reformation without taking into view and denouncing the evils from which it has delivered us. The opposite of being blessed is to be cursed; and no one can appreciate fully the bright side of the contrast without looking in the face all the horror and hideousness of its dark side. Protestantism and Popery are direct antagonists of one another. I do not deny that Roman Catholicism has its elements of truth; neither that it has had, and continues to have, many who are good and virtuous among its adherents. Whatever the Papal system may do in the way of consigning all Protestants to a common doom, I have no right and less desire to follow such an example of uncharitableness. Good people are to be found under the worst of systems, but any number of the best of people do not make a bad thing good. So far as truth has been preached from Roman Catholic pulpits, and true Christianity exhibited by followers of the Roman Catholic faith, we have nothing to say, and no protest to offer. Protestantism is a protesting not against the Christianity, but against the Popery of the Roman Catholic Church. And I am not to be charged, I hope, with bigotry, or narrowness, or any want of charity, if in setting forth the benefits of the Reformation, which are nothing but a giving back to man of rights and privileges of which he ought never to have been robbed, I show no delicacy towards the system whose perversions of truth and inflictions of wrong rendered a Reformation necessary, and deal with no tender hand with the wrong-doer by whom man had been so cruelly and wickedly despoiled.

One thing more we must remember. Speaking of what we owe to the Reformation, I must warn you and myself against any undue exultation. The battle is not yet over. It has been fought now for more than four hundred years, and while there is much to cheer, there is not a little to humble us in the position which the antagonistic forces occupy to-day. The great mission of Protestantism is not yet accomplished. That system of error against which we protest is essentially the same it has ever been. We claim the right to revise our creeds, and to modify our action in churches according to our light and the enlargement of our views of truth and duty; but it is

one of the things to be most loudly protested against and deplored in the Romish system, that it has abandoned the power to change by selling itself to the despotic rule of everlasting and unalterable decrees. There is reformation *from* it, but reformation *of* it there can be none. Its assumptions and pretensions and intolerant persecutions may be for the present curbed, restrained, and suppressed, for reasons which everybody knows; but in all these respects it is the same that it was in the days of Gregory VII. and Leo X.—only more pronounced and unblushing in its claims to infallibility and supremacy. We have as good reason to "stand to our guns" as ever our forefathers had. In England especially is there an urgent and vehement call for this—where the Jesuits, expelled elsewhere, are finding a home. And though, in speaking of what we owe to the Reformation, it is only of the Reformation so far as it has yet gone, I would most devoutly pray that God may awaken Protestant Christendom and Protestant England from their present slumbers, and keep them awake to the duty of standing firm and true to the glorious principles of our Protestant Christianity.

We owe much to the Reformation—*politically*. It was a blow struck for liberty, and no one can doubt that it has brought blessing to the political life of every nation where its liberalising principles have gained sway. Not that I would dwell on this, for I have other points of greater interest to us as Christians to bring before you. But I must not pass from it without naming these three benefits of a political kind which the Reformation has tended more or less to secure. It recognises the rights of the people, it favours the education of the people, and it throws the shield of protection around liberty of worship and the sanctities of home. I do not take up these separately, but to any one acquainted with the history of Europe from the fourteenth or fifteenth century until now, the very mention of the blessings I have named will call up a most painful contrast betwixt Protestant and Popish rule. No one requires to be reminded that the religion of Rome was a political despotism. It was, in fact, the product of men of insatiable worldly ambition, such as Boniface VIII., Gregory VII., and Innocent III. These contended that, as the Head of the Church, all spiritual power belonged to the Pope; and, as the Protector of the Church, all temporal power; and that thus, as God's Vicegerent, he had the keys of spiritual sovereignty in the one hand, and the sword of temporal sovereignty in the other. He was not only a king, ruling over his own territory, but a king of kings, claiming and exercising supremacy over all the kings and princes of the Roman Catholic world. They favoured him in his pretensions for the security which his spiritual power gave to them in keeping their people in subjection to themselves, and he favoured them for the security which their temporal power accorded to him. And so, betwixt the two—the Pope on the one hand, and and the kings and princes on the other—the sacred rights of the people were nowhere. A cruel and crushing despotism sprang into existence that had its foot firmly planted on the neck of the people. It is impossible in a few words to express the vastness, the solidarity, and seeming resistlessness of the Papal tyranny in its full development. Were its acts and words not facts of history, we might be tempted to receive the report of them with utter incredulity. Read the terms in which it deposed Henry IV., and Frederick II., and the King of Navarre, and the Prince of Condé, and our own Queen Elizabeth. History presents us with a list of not less than sixty-four emperors and kings deposed by it. Nor were these depositions and interdicts the vain and harmless things they might now be to those against whom they were issued. They were terrible realities. And all this tremendous incubus of despotism had its foundations resting in the ignorance and superstition of the people. Its own security lay in holding the people fast in the iron chains of superstition and ignorance. Public education would have been public emancipation. The advancement of the people in knowledge would have been their advancement in power to do battle against the very despotism that crushed them. And, therefore, no liberty could be conceded them to move one step in education, or even to meet one hour for worship or for prayer, except under priestly surveillance and control. Neither in civil nor religious affairs were the people to have a will of their own. And through means of the confessional—that invader of the family hearth, that destroyer of the sanctities of home—not a man, or woman, or child could act, or speak, or even think, without being made amenable to their oppressor's power. From the occupant of the palace down to that of the humblest peasant's cot, from the crowned head down to the poorest bareheaded child in the realm, from the most public affairs of a nation down to the most hidden secrets of the heart and the most hallowed sanctities of home, all was under one fell sway, and subject to the control of one proud, overmastering ruler. That is the system from which the Reformation has delivered us. And now, in the recognition of the people's rights not simply to be governed, but to govern themselves, in the favour and stimulus afforded to public education, and in the shield of protection which is happily thrown around freedom of worship and the sanctities of home, I ask, if we have not political blessings that ought to awaken within us devoutest thankfulness and praise?

We owe still more to the Reformation—*intellectually*.

The intellectual life of nations has been more manifestly benefited by it than even their political life. Protestantism sanctions freedom of thought—freedom of thought in the sense in which it is both permitted and commanded by the Word of God. Let me not be misunderstood. There is a world of difference betwixt "freethinking" and freedom of thought. I do not speak of the intellectual licence that revels in doing violence to all those laws of thought and reason which sober-minded men and men of sound intellectual balance respect and venerate. What I speak of is the right and duty of every man to think for himself, and to exercise an independent judgment in all things civil or sacred, without being made liable to pains and penalties. There must be the love of truth, candour, and humility of spirit, earnestness, and honest endeavours to arrive at sound conclusions. But it is one of the glories of Protestantism that it proclaims God alone to be the Lord of the intellect, and denies the right either of Church or State to interfere with liberty of private judgment or the prerogative of conscience. It is one of the distinguished benefits of the Reformation that it gave back to every man

this natural birthright to think for himself, the right to judge of evidence, and, apart from the authority of Popes or Councils, to determine according to the light he possesses what to believe and how to worship. The political slavery to which the Papacy subjected Europe was even less to be deplored and less perilous than that intellectual bondage to which its high assumption of ecclesiastical authority over mind and conscience reduced its votaries. Thank God! we are delivered from that. We can now breathe the air of intellectual liberty, none daring to make us afraid. Surrounded with the light of this nineteenth century, we can look back and proclaim freely whatever we think to have been the errors of the centuries that have gone before. We can trust to truth and the free exercise of human thought; and if there be danger in all this, better that than mental stagnation, than intellects petrified by ancient authority and prejudice, or than blind acceptance of the thoughts and conclusions of a bygone time. For I would add, that our Protestantism not only sanctions freedom of thought, but promotes intellectual activity and progress. A system that could put Galileo to the torture, and brand his discoveries in astronomy as "heresy," could not be favourable to intellectual growth. The period of Popery's greatest power and splendour was, therefore, one of comparative barrenness in science and literature. With the exception of such men as Dante and others, whose transcendent genius rose superior to the mental thraldom which generally prevailed, and the literary toil of a few monks—chiefly copyists—there is nothing of mental grandeur to mark the period. It has been called the "dark ages," and dark they were as respects any intellectual illumination. But no sooner did the Reformation come than the intellect of man seemed to awake from sleep, like a giant refreshed, and bearing aloft its lighted torch, it sent its reviving and quickening rays far and near. Compare Papal Spain with Protestant Holland, Papal Austria with Protestant Germany, Papal Italy with Protestant England, or the United States of America with Papal Mexico and Brazil, and I need not ask in which country you have the greatest intellectual activity and research, the richest stores of science and literature, and the highest triumphs in invention and discovery. May we not, then, say that the intellectual life of the world has been mightily blessed by the Reformation; and should we not be deeply alive to the responsibility which the freedom of thought we enjoy now lays upon us? Let our young men especially remember that freedom of thought is a very different thing from lawlessness of thought, and that lawless freedom is the worst of all bondage. I vindicate the right of every man to think for himself, but never forget that if we think not as reason and Scripture dictate, and in humble dependence on the help of God, our intellects may be only as the deceptive fires that flash and flit in view of some bewildered traveller, luring him from the path of safety into the depths of the morass. Our boasted freedom would be our ruin.

This brings me to say that we owe most of all to the Reformation—*spiritually*.

The blessings conferred by it upon the spiritual life of men are by far the most important and precious, and these I would sum up under the titles of the free Bible, the pure Gospel, the true Saviour, and the perfect Hope.

The Reformation has restored to us the free Bible. These sacred Scriptures, which Popery had prohibited to the people as a dangerous book not to be read, not even to be possessed, but only to be dealt out piece-meal at the hands of a priesthood nearly as ignorant of them as they were themselves, and accompanied with comments to suit their own purposes,—these Scriptures, I say, the Reformation has wrenched out of the grasp of the system that held them fast, and given back in all their divine preciousness to the free and unfettered perusal of all who are willing to read their sacred page. The Bible dangerous to the people! It was dangerous to the Pope, most dangerous to the priesthood, dangerous to their superstitions and arrogant pretensions to spiritual power, and to the whole system of political and ecclesiastical tyranny, which owed its security to the ignorance in which it held men as its captives. But the history of the world since the Word of God was set free—and not least the history of our own land—attests what a boon that Word is to mankind, and how the free and unfettered reading of it carries in its train liberty, piety, patriotism, and all those elements of moral worth that make nations strong, honourable, prosperous, and happy.

The Reformation, too, has restored to us the pure Gospel. God's "simple and unencumbered plan" of salvation for poor sinners it disentangled from the endless subtleties with which Popery and Priestism had enveloped it, and brought to view, with all the joy and triumph of a new discovery, how not by merits, not by works, not by penances, not by priestly absolution, nor by sacramentarian virtues, not by masses for the soul, however lavishly paid for, but simply by believing in Jesus Christ, men are saved. The grand doctrine of justification by faith flashed upon the minds of the Reformers like a divine inspiration, and before it all the pageantries and superstitions of Rome dissolved and vanished like a dream. There it stood out before their minds in all its divine simplicity and beauty, and men wondered they had not seen it before, and with minds and hearts filled with its majesty and efficiency, they went forth preaching it to the people, till the whole Papacy shook to its foundations through the heavenly power of it; for men felt it to be truly "the power of God unto salvation to every one that believeth."

Then the Reformation has restored to us also the true Saviour. It has driven aside and dispersed all the host of subordinate Saviours and Intercessors that Popery had raised up betwixt perishing sinners and their Saviour—obscuring His glory and veiling His power—their priests and bishops, monks and friars, angels and saints, from the Virgin Mary down to some who were only canonised profligates, and sweeping them all out of view, it has held forth Christ, and Christ only, as the sinner's Saviour, able and willing, accessible and compassionate, and at all moments perfect and divinely adapted to the sinner's utmost need. Acknowledging no higher office in the Church than that of those whose duty it is to preach and instruct in order to faith, and even these subject to scrutiny and challenge whether their teaching be in accordance with the Divine Word, it has proclaimed Christ to be the only true Priest, except in the sense that all true Christians are made, through Him, priests unto God to offer the sacrifices of praise and prayer. "No priesthood

but that of Jesus" and of ourselves, each believer for himself, that was the great battle cry of Protestantism in Germany in the days of Luther, and it is its great battle cry in England and in Rome at the present hour. And who can estimate the blessing of being delivered, once and for ever, from all the superstitious fears and false terrors, and agonising doubts, and, not least, from the deadness and paralysis of soul to which Popish delusion on this subject is fitted to give rise, and of being lifted up into the clear, bright atmosphere in which the all-loving and perfect Saviour is disclosed to us as at once our own by faith and our own for ever—"all our salvation and all our desire."

And, then, there is the perfect hope which the Reformation has restored to us—the hope of a heaven into which the believer at death passes, directly and immediately, unshadowed and unharassed by the dread of an intermediate state of unknown ages of suffering and pain. Oh! what brightness it gives to the believer's life, and what shades of gloom it banishes from his dying hour, to have set over against all the Popish terrors of purgatorial fires the cheering words—"Absent from the body, present with the Lord;" "For me to live is Christ, and to die is gain;" "I have a desire to depart, and to be with Christ, which is far better;" "To-day shalt thou be with me in Paradise."

Such are the privileges that we owe to the Reformation. And shall we not cling to them? Shall we allow them to be snatched from us under any plea, or gradually taken from us under any pretence? Think of the price they have cost. For it has not been without many a hard battle and much suffering, imprisonments in dreary dungeons, nameless tortures and fiery martyrdoms, and the shedding of the blood of the innocent, that these blessings have been made our own. And as you read the appalling record of the suffering and death at which your Protestant privileges have been purchased, be inspired with the conviction that these privileges are too costly to be again parted with or surrendered. Think of the pusillanimity of those who would now forfeit them, and drag our country back to priestism and superstition. Ashamed of our Protestantism! Then may England be ashamed of her prosperity. Surrender this! Then may she surrender the place and power which her Protestant truth and Protestant institutions have secured for her among the nations. Above all, think of the preciousness of these blessings in themselves. Let us see that they are ours indeed. And let us strive and pray to be more worthy of them. Let us pray and labour that the Church of the Reformation may be revived and quickened, enriched and strengthened with enlarged supplies of heavenly grace and power—that, according to the prophet's prediction, she may appear, in the eyes of the world, "fair as the moon, clear as the sun, and terrible as an army with banners;" or, in the words of the poet:

"Clothed with the sun, and in her train the moon,
And on her head a coronet of stars,
And girdling round her waist with heavenly grace,
The bow of mercy bright; and in her hand
Immanuel's Cross—her sceptre and her hope."

The meeting was closed with prayer by the Rev. A. M. W. Christopher.

Thursday, Sept. 23.

The devotional meeting this morning was largely attended. The Rev. W. H. Redknap, Incumbent of St. James's, Ryde, presided.

At eleven o'clock, the Conference assembled under the presidency of J. Holt Skinner, Esq. After a few words by the Chairman, the Rev. David Brown, D.D., Principal of the Free Church College, Aberdeen, gave an address on "The Scepticism of the Day: what it is, and how to meet it." [This paper we hope to give in our next.]

Work for the Evangelical Alliance.

The Rev. J. Angus, D.D., Principal of the Baptist College, Regent's Park, then gave an address on "Work which the Evangelical Alliance may take up with advantage." The following is a summary:—

He desired to say a few words on the matter of making the association increasingly practical, suggesting matters it might continue to take up with great advantage to them all. All religious systems, he showed, required to be practical, and pointed out that evangelical religion put religion first and holiness last. The chief purpose of evangelical religion was to begin its work in men's hearts. All the false religions that existed began with the outside, and tried to impress the outside. They were told on the previous night that there was nothing in a name. That may be true, but it depended upon who gave the name. A man "through faith in His name" had been made a power. The name of the Lord was a strong power. Every name of Scripture had its significance, and rightly to understand the names God gave was to understand the things themselves. The Evangelical Alliance was a bond of union, as the name implies, in the Gospel, and by the Gospel, and for the Gospel; and as the name of their divine Master may be substituted for the divine Gospel, it was an alliance in Christ, by Christ, and for Christ; and they could not be idle if they realized what the name meant. One of its peculiarities, and a very happy one too, was that it was not an association of churches, but of individual Christians. The divine order was to send evangelists to superintend, as it were, churches. Whatever was done in that association should be done on the ground of our common Christianity, showing no preference to anything; that was the main thing. There was enormous scope for the exercise of pure Christian love. Let them learn to cultivate the love that rejoiced in the success of the Lord, and let brotherly love find ample scope in the judgment of their fellows, in their joy, and their grace, and their usefulness. The love that did not show itself could not grow, and may be suspected to be spurious. Love must show itself, if it was real, and in proportion as it showed itself, it would become effective and active. In the wider department, what could they do apart

from the cultivation of brotherly love? The question was settled practically by the practice of their association. Their love as Christians prompted them to honour the Bible. They desired to have it in every home and every heart. It was the standard whereby they regulated their faith in Christ. Let them in all their meetings honour the Bible. For his part, he should be delighted to have a whole day devoted in the Alliance to the study and exposition of the Bible. It was God's own law. The spiritual study of God's own Book was of the greatest importance. The Bible must be honoured in all associations that made it their religion—the ground of their faith and hope. In the same way they should honour the conscience. One of the glories of the association was that from the very first it had stood up as the defender of conscience all through Europe. He hoped they would continue to honour the conscientious convictions of men working against all persecution, and doing their best to bring everybody to the study of the divine law. The evidence of Christianity and the authority of the Bible was their foundation. They must protest against infidelity, and do their best to counteract Popery. The meetings of the Evangelical Alliance ought always to have some direct connexion with evangelism. A body of Christian people meeting together to promote one another's usefulness and one another's love, and caring nothing for the unsaved around them, seemed impossible. As Christians, it was their business to promote their own love and holiness, and then tell sinners what they knew. Every one of them ought to go from these meetings resolved to do what they could to win individual men to God. They were not all ordained. He knew many of them thought themselves incompetent to meet the objections of infidels and the sophistry of Papists; but the Master did not send them to do that, but sent them to tell what God had done for them. Any man who had found Christ was capable of telling others of Him. There were thousands around them who felt the burden of their sin, and they, as Christian people, once felt that burden, and they never found relief till they believed. To tell how they found peace was to preach the Gospel and publish the holiness which was the consequence of conversion. May God help them not only to love one another, but carry out the principles of Christian faith, hope, and love around them!

Another hymn having been sung,

The Rev. J. A. WYLIE, LL.D., of Edinburgh, gave his address on "The Present Position, Policy, and Prospects of the Papacy."

These five centuries past, the outer and inner Papacies have been running two entirely different and opposite courses. Looked at on its political side, the Papacy is seen to be undergoing a process of decay; its props have been mouldering into dust. Looked at on its religious side, it is seen, century by century, waxing in stature and consolidating in power.

These centuries past, it has been perfecting the chain of its dogmas, laying deeper and broader the foundations of its authority, and riveting its hold upon the human conscience; in short, its career has been not unlike that of man himself, when his body decays by lapse of years, yet his mind grows in moral and intellectual strength. The body of the Papacy has been returning to the dust out of which it was taken, but its soul, loosened from the political fetters that cramped it, and relieved from the earthly burdens that weighed it down, has been shooting higher and higher into the heavens, as if to persuade men that it is instinct with an immortal life, and endowed with a god-like strength.

The Papacy attained its political noon in the days of Innocent III., in the thirteenth century. It continued to flourish in power unimpaired, and splendour undimmed, for a century longer. In the days of John Wycliffe—whose colossal figure stands at the parting of the ages, marking the point where the modern times begin to dawn—the first great blow was dealt at the political power of Rome. Then it was that the famous schism fell out. There were now not one, but three Popes, each claiming to be the true successor of Peter and the real Vicegerent of God, and each anathematising the other as an undoubted impostor and a veritable Lucifer. This flagrant scandal entailed great loss of prestige on the Papacy, which it never after fully recovered. The princes of Europe were now better able to make their own terms with the Tiara, and this contributed to the emancipation of the temporal from the spiritual power.

The next stroke that befell the Papacy was the Pragmatic Sanction, in France. This arrangement guaranteed the French Church in a considerable amount of independence of the Papal See, and to the same extent abridged the Pope's power in that influential kingdom.

There followed the Statutes of Provisors, of Premunire, and of Mortmain, in England. These enactments inflicted great financial as well as great political damage on the Papacy; inasmuch as in few countries of Europe had the Pope been able to reap, from year to year, so rich a revenue, or to exercise so large a measure of power, as in England.

There came next the great era of the sixteenth century. The many and sore disasters which the Reformation brought with it to the Papacy I need not dwell upon. One-half the kingdoms of Europe revolted from under its sceptre. It was labouring to repair these immense losses, and had already recovered Bavaria, Bohemia, Hungary, and Belgium, when suddenly its sky was overcast by the darkness of the French Revolution. On the wings of that tempest came new and strange calamities to the Church of Rome. Her priests were massacred; her revenues confiscated; her dignities cast down; the very chair of her Popes was for a time suppressed—a cup all the more bitter that Papal hands held it to her lips and compelled her to drink.

The hurricane passed, and there came a pause; the wonderful recuperative energies of Rome were put forth in effacing the ravages of the tempest, and restoring the Church to something like her former estate. But the calm was treacherous. We have seen in our own days the work of despoiling the Roman Church resumed. One Italian province has been torn from the Papacy after another, and, last of all, we have seen the top-stone put upon the political humiliations of the Church in the loss of Rome, the throne of her temporal dominion, and the chief seat of her

spiritual authority. And now what do we behold? A spectacle that may well fill us with amazement and awe. The political Papacy in ruins; but out of its ruins there stands up a vast spiritual Colossus—its feet more firmly planted on the earth, and its head lifted higher into the heavens than in any former age.

Let us pause and mark the great and solemn lesson taught in this to the men now living, and to the ages to come. The power of systems for good or evil lies in their hidden springs. It is eminently so with the Papacy. Its great strength lay not in the array of princes and kingdoms that stood round it, but in its inner principles. It was these, and not the swords and faggots at its service, which enabled it to blind the understanding, to affright men with imaginary terrors, to make them call evil good and good evil, to subjugate the conscience, and sink society into political and moral serfdom. But the world did not understand this; and now God is about to give us a new experience of the Papacy. He has compelled it to come out of its political organization, to stand forth naked and disembodied before the world, clothed with tremendous spiritual sanctions, and attributes which enable it to awe the conscience and dominate kingdoms as much as ever. Does not this show that it was the spiritual Papacy which all along was the world's oppressor?

This brings us to the second branch of our subject—namely, the growth and consolidation which has been going on within, contemporaneously with decadence on the exterior of the Papacy. The increase of its spiritual forces has kept pace with the decay and waste of its political appliances. The grand aim of the Papacy from the beginning was to be as God, and to rule all men with a divine and infallible authority. It has never lost sight of this great idea, it has never parted with the hope of realizing it, it has never turned aside from the pursuit; and with a consistency and success of which there is no other example in all history, it has gone steadily onward, century after century, through defeat this hour and triumph the next, to that great consummation. But the hope of reaching that dazzling eminence it rested mainly on its spiritual, not on its earthly appliances. It knew that the fashion of the world changeth; that laws, institutions, and dynasties are mutable; that thrones may be lost by weakness or overturned by revolution, but that principles are eternal; and, therefore, never did it suffer check or defeat outwardly, but it cast itself anew upon its fundamental and abiding principles; it refurbished and perfected those ethereal weapons which alone could give it such a conquest as it aimed at achieving. But for this, the Papacy would have fallen long ago; it would have disappeared with the mediæval kingdoms amid which it rose. But so far from this, while its companion monarchies are in the grave, the Papacy still flourishes; and here it is, engaged in a great muster of its spiritual forces, now complete in number and perfect in strength, preparatory to a more deadly encounter with Liberty and Christianity than it ever yet waged.

Let me briefly describe how this has come about, and, at the same time, offer a forecast of what it is likely to end in. The late Pontificate—I mean that of Pius IX.—was wholly passed in recasting the dogmas of the Papacy, and in giving them their fullest possible development. Conclusions to which the Papacy had all along logically pointed, but to which no one, at least in modern times, had dared to push it, were decreed as dogmas, and marshalled in hostile array against modern society. This was the life-work of Pius IX.; I mean, of the doctors and Jesuits of the Curia, for, personally, the Pope himself was not equal to so great a labour. And for what end was this work undertaken? Not merely to recover the temporal sovereignty—in other words, the Papal States—a comparatively small matter; but to put the Papacy in a position to resume that far vaster temporal supremacy which the Popes of the middle ages had exercised over the whole of Christendom.

In order to this, it was necessary, first of all, to set full before the world's eye, and fix deeply in the world's belief, the idea of a Divine Vicegerency—a great spiritual authority on whose shoulder God had laid the government of the world, and whom He had qualified to bear so great a burden by the superhuman qualities with which He had endowed it. Hence the two great outstanding acts of the late Pontificate; I mean, the proclamation of the Syllabus and the decree of the Infallibility. The first, the Syllabus to wit, is a storehouse of the laws of the Church of Rome, as they have come at last to be stamped with the impress of perfection and unchangeableness. The second, the Infallibility, is the focus into which the whole legislation of Rome has been gathered, and whence it again radiates forth over the world in a tyranny that absorbs all rights, crushes all consciences, nullifies all laws, and dominates all kings and nations. In these two documents is presented the perfect image of that superhuman Vicegerency which, according to Papal teaching, God has set up upon the earth.

And what, now, is the work in hand for which this vast and careful preparation has been made? That work consists of two parts: the first is to combat the revolution; the second is to restore the Christian State. As regards the revolution, which the Church of Rome declares it is one grand branch of her work to combat, it is necessary to have a correct idea of what the Pope means by "revolution."

In the Papal vocabulary words do not mean the same things which they do in ordinary speech. The term "revolution" in the mouth of the Pope does not denote the atheistic and destructive doctrines of Communism and Socialism, as one might suppose; revolution in Papal phraseology is but another name for Constitutional government. This the Pope denounces as Naturalism, because it is government on the natural principles of reason and equity, and because it brings two execrable impieties, as the Pope holds them, in its train—toleration of opinion and liberty of conscience. The German Empire is a revolution; the French Republic is a revolution; and the kingdom of Italy, with Rome for its capital, is the greatest revolution of all. This is the revolution that Rome is to combat, holding it to be a wicked and blasphemous rebellion against God, and His Vicegerent on earth.

The second part of the work now on hand is the restoration of the "Christian State." And what do the Popes mean by the Christian State? For Papal language and ordinary language, as I have

just reminded you, are two different things. By the Christian State is meant simply a world governed by the Pope and the Canon law. In order to see this, it is necessary to attend a moment to the doctrine of the Church of Rome on the head of Society. Society, say the theologians of that Church, may exist in two states: (1) in a state of nature, (2) in a state of grace. By society in a state of nature they mean society as God constituted it at the beginning, guiding itself by the light of nature and reason.

It is the mission of the Church, they tell us, to lift society out of that low and corrupt condition, and to elevate it to a higher and holier sphere—to bring it into a state of grace. And how do they this? They begin by confiscating all merely civil rights and privileges, and by subordinating, if not wholly abolishing, all civil magistracy. And with what do they replace it? Why, with the magistracy of the Church. All the obligations which the subject owes to the law and the monarch of the country in which he lives are subordinated or transferred to the spiritual authority; that is, to the Pope and the Canon law. The State governed by the Pope and Canon law is the Christian State; and this it is the grand object of the Vatican to restore. Constitutional government, says the Syllabus, is a revolt against the world's Divine King, whose seat is on the Seven Hills. The modern theories of liberty and authority are emanations from the pit; they are the promptings of Lucifer. It is the mission of the Church to dethrone that tyrant, and rescue society from the abyss in which he has plunged it, and place it upon the rock of the Church, where alone it can enjoy repose. Then will be seen the "Christian State." A faint image of this happy time was exhibited in the thirteenth century during the reign of Innocent III. That image will revive and be seen in the greater splendour and completeness of that kingdom over which the Popes of the future will sway their sceptre.

But how is this grand project to be realized? What are the instrumentalities which are to be put in operation for quelling this great revolt, and casting out that legion of demons which have taken possession of modern society, and which are known by the various names of constitutionalism, toleration, liberty of conscience, and so forth?

In the Syllabus we see the programme of what the future is to behold realized: we see there the foundations traced out of that great Babel which the builders of the Vatican are about to erect. But how, you ask, are the ideas and principles of the Syllabus to be rendered into facts? In order to this, a great and various mechanism has been constructed, and is being put at this hour into busy operation all over Europe.

There is, first, the School. Wise for her own interests, the Church of Rome has taken into her own hands the education of youth, in some countries partially, in others entirely; she is training young Europe in the principles of the Syllabus. In France she has a staff of not less 70,000 persons, male and female, engaged in the work of teaching youth. What are these 70,000 doing but binding down France in the chains of the Syllabus? In Italy and Spain the schools are worked mostly by priests and monks. In Belgium Christian brothers teach the boys, and nuns the girls. In Southern Germany the teachers in the schools are mostly clerical; it is the same in Austria. Here are millions and millions being reared in the Syllabus—being taught as the truth of God that all merely civil laws and civil rulers, so far as they are not in consonance with Canon law, are moral nullities, and that the Pope is the one God-appointed and divine governor of the earth.

The generation now being so trained will soon have the affairs of Europe in their hands. They will be the Cabinet Ministers of monarchs, the legislators of kingdoms, the editors of newspapers, teachers in colleges and schools, generals in the army; and, in especial, they will form the rank and file of the soldiery which will fight our future campaigns. It was the schools of Germany, opened by the Jesuits, that furnished the soldiers for the Thirty Years' War. The same tactics are being repeated, and a new generation, trained in the schools, will soon be seen legislating, writing, preaching, and fighting for the suppression of "Naturalism,"—that is, civil liberty—and the subjection of the world to the Divine Vicegerency of the Pope; and when it has come to pass that no human being is suffered to form an opinion in morals and religion, unless in accordance with the Syllabus, then the Jesuits will sing their pæan over their completed work of restoring the "Christian State."

The Confessional is an ancient institution, suffered to languish in the last century, but which is again starting into new life, and along with greater intensity is also widening its range. Think of that tribunal, set up in every city, in every family, high and low, and in every bosom, and you will see what a power there is here to mould society, to write on the conscience of Europe the doctrines of the Syllabus. And think of the moral weakness of the men and women of Popish countries, their manliness and virtue sapped by the teachings of their Church, and their patriotism and loyalty undermined by the pretended divine supremacy of the spiritual over the temporal power. Such a population is powerless to resist the organization and wiles of Rome. As clay in the hands of the potter, so are such men and women in the hands of the confessor.

The revival of Pilgrimages is another sign of our times—prognosticating trouble. Nothing is better fitted to fan into a flame the fanaticism of the masses of Popish Europe than these pilgrimages. Lines of pilgrims on the roads of Europe have, in former times, been the sure prelude of the march of armies for the extirpation of heresy. Nothing is easier than to transform a band of devotees, with rosary and palmer-staff, into a host of crusaders, who recite their bravery, or sing their aves, clad in a shirt of mail, and begirt with consecrated sword for the rooting out of heresy. A signal from the Vatican, and lo! where pilgrims are now seen every summer wending their way in peaceful guise to some favourite shrine, armed warriors would be seen marching to fight the battles of the Church.

We see another yet more unmistakable sign that Rome, like Job's war-horse, scents the coming battle, in the revival of orders and confraternities. Numerous religious orders have been resuscitated of late, and almost all of them partake of a military character. Among these may be mentioned in particular the Order of St. Dominic. To the Order of St. Dominic was

committed in an especial manner the task of rooting out of heresy and heretics, their chief weapon being the sword—in other words, the Inquisition. It was the hordes of St. Dominic that overran the south of France, and swept away the young Protestantism of the thirteenth century in a tempest of fire and blood; and when we see that order again called out, we take it that it is for service, and that the possibility is not unthought of, of sweeping away the Protestant liberties of the nineteenth century by a similar stroke, and of re-enacting in modern Christendom the scenes of slaughter and rapine which were witnessed in Provence and Languedoc in the middle ages.

This vast military organization is sub-divided into other orders, all of which are armed with the sword as the main instrument of their work. There is the confraternity of the "Sacred Heart," supposed to number a million of members; there is the "Militia of Jesus Christ"; there is the "Crusade of St. Peter." The very names breathe of war. They are borrowed from ages of violence, and they portend times of bloodshed. Besides the societies already named, there is another in the French Army, called the Legion of St. Maurice. It is an army within an army, and the priest is its general. The resuscitation of these orders plainly shows that *War* is the ultimate resort which Rome has in her eye. The one idea of all these societies is the doctrine of the Syllabus, and their one aim is the "restoration of the Christian State"—in other words, the wreck of modern society, and the subjection of the world to the rule of the Vatican.

There is another weapon for the coming conflict to which I can refer in only a single sentence—a space altogether disproportioned to its transcendent importance—I refer to the Infallibility. The Infallibility it is that gathers up all the instrumentalities we have just enumerated, and combines them into one tremendous mechanism, and makes the working of that mechanism so swift and crushing. It strikes with the promptitude and power of omnipotence. Take a moment's survey of it. At the summit sits the Pope, divine and infallible. Immediately below the Pontiff come some thousand bishops, all of whom are sworn to obey him; below the bishops come hundreds of thousands of priests, and hundreds of thousands of monks and nuns, with a machinery of schools, colleges, and confessionals. Below the priests come millions and millions of devotees, dispersed over all the countries of the globe. From the Mount of Infallibility goes forth the fiat. It descends to the rank below, these send it on to the more numerous rank below them, and these to the yet more numerous rank below them; and thus it goes on, widening and widening, till it sets a world in motion. Of all these millions the Pope is the master. But has the Pope himself no master? Yes; he has a master, and that master is the Society of Jesus. Behind his throne stand in shadow the sons of Loyola. The Pope is simply the mouth through which the Jesuits speak, the hand by which they execute their deeds; and be the crime to which they prompt ever so enormous, he must issue the order for its perpetration, or prepare the robe and ring which are used at the funeral of Popes. The Pope cannot abdicate. The man who once sits down in the fatal chair of St. Peter can never again leave it, for should he descend from his throne, he would find a Jesuit waiting for him with a cup of poison at the foot of the steps.

After this bird's-eye view of the Papacy in Europe, let us inquire, what position has it obtained among ourselves? Great Britain is the head of the world; if the Papacy shall succeed in restoring its dominion in Great Britain, it will by the same act restore it all over the earth. This is its grand ambition, and at this hour it is within measurable distance of this supreme victory.

In 1829 the Papacy, which had been stripped of legislative powers by the Revolution settlement, was again admitted into the British Parliament. (1) Since that year it has made rapid strides towards political supremacy. It has more than quadrupled its agencies—its priests, chapels, congregations—so that there is not a city or town, scarce is there a shire or parish, that has not been brought under its influence, and is now a seat of its propaganda. (2) This regular mechanism it has supplemented with a growing array of monasteries, nunneries, colleges, and schools; and in these last it is not the Roman Catholic youth only that are being educated; thousands of Protestant children have been drawn into these seminaries, and are being prepared to swell the Popish population of the future. (3) As if Rome's own action were not enough, we ourselves have grafted a Popish ministration on every department of the public service. Paid Popish chaplains are busy at work in our prisons, in our reformatories, in our workhouses, in our Army and Navy; these various departments are being utilized for the conveyance of Romanism over the empire, and the permeation of the body politic with an influence which, like a deadly poison, once received into the veins of a nation, inevitably kills it. (4) A regular hierarchy has been established in the three kingdoms. Canon law has been proclaimed, and there is not a Romanist in England, Scotland, or Ireland who is not, through the Confessional, made amenable to Canon law, and ruled by it in his political and social acts, as well as in his religious duties. Canon law knows but one monarch, and to that monarch the undivided allegiance of every Romanist is due. This is an empire within an empire, if ever there was such. (5) If the Papacy has created an *imperium in imperio* in the nation, it had planted a Parliament within a Parliament in the Legislature. A phalanx of eighty-four members represents it in the British House of Commons. These eighty-four men are united, inscrutable, resolute, defiant, and extort submission to their demands by the simple yet formidable expedient of obstruction. Through them the Vatican has made itself the master of the Cabinet, the terror of the Parliament, and largely the ruler of the nation. (6) Moreover, Popish Provincial Councils are of frequent occurrence. What is the function of these Councils? They concert plans of political action applicable to emergencies, and their resolutions, countersigned at Rome, are binding on all Romanists, who must act on the lines chalked out for them, whatever confusion or calamity their action may cause, and whatever penalty it may expose themselves to from the law of the land. The nation against whose peace and unity these intrigues are being formed knows nothing of it all the while, till some outbreak or explosion proclaims on the house-top what the Council had already planned in secret. (7) Ireland is still the main fulcrum on which the Papacy rests its lever

in its attempts to overturn the Protestant kingdom of Great Britain. The cherished policy of the Jesuits has ever been to keep Ireland ignorant, wretched, and agitated; to separate it from Great Britain, erect it into an independent kingdom under the rule of the Vatican, and to employ it for the destruction of British liberty and Protestantism. This scheme has already, twice over, been on the eve of accomplishment. It has been a third time revived, and more nearly carried to completion than on the occasion of the two former attempts. There is at this moment a pause, but it will soon be over, and the work of overthrowing "Protestant ascendancy" in Ireland resumed. Protestant ascendancy has been defined to consist in three things: (1) the Established Protestant Church of Ireland; (2) the Protestant landlords of Ireland; (3) the Protestant education of Ireland. Great progress has of late been made in destruction of all three. The Established Protestant Church has fallen. The system of education has been revolutionised and well-nigh wrecked. First, the Kildare schools were put down; next, the National schools, and the Queen's colleges were denounced as Godless, and abandoned by the Government, to be re-fashioned and refitted by the priesthood. And, last of all, a Popish University was established, the effect of which has been to place the education of Ireland in the power of a Popish conclave, and the schools in the hands of the Christian brothers, who educate their pupils on the principles of the Syllabus, or, as Lord John Russell expressed it, minister poison to the youth of Ireland as their daily food.

The most ominous part of this business is the changes which have been effected in our Statute Book. The whole legislation of the past five hundred years has been diligently searched, and not an Act or Statute which could offer the smallest hindrance to the advance of Popery to place and power in the State but has been weeded out and swept away. Upwards of forty Statutes of this character have been repealed. All the securities embodied in the Emancipation Act of 1829, with one exception, have been abolished. All the securities in the Revolution Settlement, with one exception, have been swept away. All offices under the Crown, the English Woolsack excepted, are now open to Romanists. The oath of the Royal Supremacy has been swept away. The oath recognizing the Protestant succession has been swept away. The Act of Settlement alone is left, the one barrier between us and a Popish reign. If that solitary Act should share the fate of the others, we shall speedily see a vassal of the Pope on the throne of Britain.

It is further noteworthy that this whole scheme of the subjugation of Great Britain to the Vatican is led by the Jesuits. So Dr. Manning lately assured us. This body is again all-powerful in the Church of Rome. Even the Pope must obey them. They walk to and fro with silent foot in our country; they enter our houses, corrupt our families, teach in our schools, write articles in our newspapers, create strifes in our churches, preach evangelical sermons in our pulpits, and in a hundred ways push on the war against the liberty and Protestantism of Great Britain. The latest news from Rome is that the newly-erected bishoprics in India are to be filled with Jesuits.

There remains but one other statement, and it is, perhaps, the most distressing and humiliating of all. This vast propaganda is fed by our own money. The sum total of grants from Great Britain now given for Popish uses year by year is £1,200,000. That £1,200,000 we give for our own undoing.

The situation is farther complicated by another and very formidable fact. A new foe to liberty has suddenly sprung up in the leading countries of Europe. I refer to that Atheistic Socialism which has had so rapid and portentous a development of late, in France, in Italy, and more especially in Germany, and even in Russia. I remember the historian Ranke, when I had the privilege of meeting him in Berlin sixteen years ago, describing it to me as a church rising against the Church. His description was not untruthful; for Socialism has a creed after a fashion, and its devotees are knit together by a sacred bond, the belief even that as the children of one father, Nature to wit, all things are a common heritage. Socialism, like the Papacy, attacks the modern state, but it attacks it from a different point. It would remodel the world through the preliminary process of destroying it. It seeks to abolish property, overturn government, and extinguish the idea of a personal God.

One would think that so terrible a programme of reform would find but few adherents in so educated a country as Germany. And yet it is otherwise. At the Parliamentary election of nineteen years ago, less than a score of Socialist votes were enrolled in the city of Berlin. At next election, not fewer than 36,000 such votes were tendered, and at the election of 1877 the number of Socialist votes in the city of Berlin alone had risen to 56,000. The number of Socialists in Germany is estimated at about half a million (450,000). This fact may well cause serious alarm on the part of every friend of order. And yet, when one thinks of the religious condition of Germany, one cannot well see how it can be otherwise. Its people, speaking generally, never open the Bible, never go to church, never come under the influence of religious ordinances. There is a vast void at the heart of the German nation, and what can rush in to fill that void but just some such Atheistic system as we see filling it?

This vastly enhances the dangers of the situation. We behold the European world falling asunder, dividing into two great camps. On the one side we have the Governments and their friends; on the other side, Communism and its adherents. The Ultramontanes are sure to come in between the two, and to play the same game it has been playing of late years in the British Senate. It will ally itself now with the one and now with the other, just as it may subserve its own interests for the moment. It will serve both parties that it may betray and destroy both, and remain in the end master of the situation. The Papacy will go to the kings, and it will say to them, "These men will uproot everything. Neither order, nor property, nor religion will they leave standing. I alone can save you from their fury. But in order that I may be able to save you, you must renew your former concordats with me. You must give free scope to my Canon law in your kingdoms; you must give all liberty to my bishops and priests in dealing with your subjects. If you do that, I will tame these wild spirits; I will speedily quell these revolted masses, and lay them

bound in chains at the foot of your thrones. But if you decline my bargain, I shall retire, and then the deluge will inevitably roll in and overwhelm you."

If the Governments of Europe, in the hope of escaping the danger, shall cast themselves into the arms of the Papacy, their alliance with the Ultramontanes will bring Europe again under a great despotism. If, on the other hand, the kings shall repel the advances of the Papacy, and the Ultramontanes combine their power with the Communists, the attack on law and order will become yet more formidable, and will be pushed on with persistent and vengeful vigour. The Church of Rome will show that she knows how to chastise those who will not permit her to rule them, and destroy those who decline to be saved by her. A great revolution will flow over Europe. And the Papacy having flung throne and law, the Ultramontanes will next grapple with the Communists, and either conquer or be conquered by them.

The affairs of Europe appear to me to be tending at this hour to a great cataclysm: a cataclysm of despotism, should the kings and the Ultramontanes combine; a cataclysm of revolution should the Ultramontanes and Communists contract alliance. There is only one thing that can prevent this great catastrophe, even the rapid diffusion of the Gospel in Europe. But I see nothing at this hour to justify such a hope. Neither the populations nor the Governments of Europe show any great desire for the Word of God, or any disposition to receive the Gospel. Till the Gospel enter there can be no national conscience, and till a national conscience be created there can be no basis, I do not say for piety, but for civil order and constitutional government. So far as I can see, no true basis for permanent liberty has yet been laid by the continental kingdoms. They are in the presence of forces to which they have no opposing element of equal or greater power, and how they can escape being broken up I do not very well see. They have the Commune beneath them, they have Rome above them, and between these nether and upper mill-stones it may yet happen that they will be ground to powder.

The meeting was closed with prayer by the Rev. GEO. JONES.

AFTERNOON GATHERING.

This afternoon the meeting was held on the lawn at St. John's House, by the kind invitation of General and Mrs. Carr Tate. There was a large attendance, some 500 ladies and gentlemen accepting the invitation. Among those present were Field-Marshal Lord Napier of Magdala, Lady Napier, General Sir Robt. and Lady Phayre, Sir Wm. and Lady Olphertes, etc.

General CARR TATE presided, and after a hymn had been sung, prayer was offered by the Rev. H. G. THWAITES.

The CHAIRMAN having given a welcome to those present, called upon

The Rev. E. E. JENKINS, M.A., Secretary of the Wesleyan Missionary Society, who spoke on the subject of "Foreign Missions."

The Rev. W. T. STORRS, B.D., of Sandown, followed with a brief speech. The Rev. A. M. W. CHRISTOPHER gave an address on "Union of heart amongst Christians essential for the evangelization of the world." [We hope to publish these addresses in our next.]

After the meeting had been closed with prayer and the Benediction, the company adjourned to the hall attached to the house, where tea and coffee were served.

EVENING MEETING.

At the meeting this evening, the chair was to have been taken by Sir W. McArthur, one of the Vice-Presidents, but he was detained at home by indisposition, and a letter was read from him, in which he expressed great regret at his inability to be present.

DONALD MATHESON, Esq., presided, and having read a passage of Scripture, called upon the Rev. B. LA TROBE to offer prayer.

The CHAIRMAN made a few remarks on the solemn subject upon which they were to be addressed to-night—"Holiness—the Purpose and Will of God: how this is accomplished in the Believer."

HOLINESS.

The Rev. F. BALDEY, Vicar of St. Saviour's, Southsea, gave the first address on this subject. The Rev. H. E. BROOKE, of Dovercourt, also spoke on the same subject. [We hope to give these addresses in our next.]

The CHAIRMAN stated that the present meeting was closed early in consequence of the united Communion Service which was to follow.

The Rev. Dr. SALL, of Ryde, pronounced the Benediction, and the Conference of 1886 terminated.

UNITED COMMUNION SERVICE.

There was an attendance of over 400 Christians at this service, including some forty ministers (Church of England and Nonconformist). The Rev. JOHN STOUGHTON, D.D., presided, and gave a brief address, closing with prayer and the Benediction.

In connexion with the Conference of the Evangelical Alliance at Ryde, sermons were preached in several of the churches and chapels on the Sunday preceding and the Sunday following the Conference. On Sunday, Sept. 19, at St. James's Church, the Right Rev. Bishop Cheetham preached in the morning, and the Rev. Allen T. Edwards, of Kennington, in the evening.

Mr. Edwards preached also at St. John's Church in the morning. At the Baptist Chapel (Rev. W. S. Davis'), the Rev. B. La Trobe preached in the morning, and in the evening at the Wesleyan Church. The services at the Congregational Church were conducted, in the morning, by Mr. Arnold, Secretary of the Alliance; and in the evening, by Mr. Donald Matheson (the pastor, the Rev. J. Saunders, being laid aside by illness). On Sunday, Sept. 26, the Rev. Dr. Stoughton [preached at the Congregational Church in the morning, and the Rev. Bishop Taylor at the Wesleyan Church, in the evening. General Sir Robt. Phayre gave Gospel addresses in the afternoon, at St. John's House Mission Hall, and in the evening at the Town Hall.

PROCEEDINGS OF COUNCIL.

THE monthly meeting of Council was held on September 16, the Treasurer presiding.

After the reading of a passage of Scripture, prayer was offered by the Rev. H. E. Brooke.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Lady Phayre, London.
W. M. Cross, Esq., Norwood.
Mrs. Cross, Norwood.
Rev. Cosmo Reid Gordon, D.D., Newport, Salop.
Richard Pardoe, Esq., Aberdare.
Rev. J. Crawford Trotter, Ireland.
Rev. A. G. Lawe, Hungerford.
Miss Helena Tyrrell, Ramsgate.
Miss Mary Boult, Reedham.
Mrs. Dewar, Ryde.
Miss F. Robinson, Southsea.
Mrs. Horsford, Landport.
Miss Davey, Landport.
Miss Carrie Field, Portsea.
Miss A. Field, Portsea.
Rev. G. E. Lythgoe, Portsea.
Mrs. Wm. Horsey, Southampton.
Rev. J. Gillibrand, Southampton.
Mrs. Gillibrand, Southampton.
Mrs. Wm. Lankester, Southampton.
Mrs. Thos. Goodman, Southampton.
Rev. W. Harvey-Jellie, Southampton.
Mrs. Aldridge, Southampton.
Miss Durnford, Dorking.
J. Lusher, Esq., Southsea.
Miss E. A. Gibson, Southsea.
Rev. Alex. MacKay, LL.D., Ventnor.
Mrs. MacKay, Ventnor.
Colonel Stewart, Ventnor.
Mrs. Stewart, Ventnor.
Miss Pemmelie, Ventnor.

DEPUTATION WORK.

Mr. Arnold gave a report of his recent deputation work.

NEW MEMBER OF COUNCIL.

General Sir Robert Phayre, K.C.B., was requested to serve as a member of the Council.

INTERNATIONAL COMMITTEE OF THE EVANGELICAL ALLIANCE.

The Hon. and Rev. E. V. Bligh gave a report of the meeting of the International Committee of the Evangelical Alliance, held in Geneva on August 25 and 26, and which he had attended as the representative of the British Organization, at the request of this Council.

The following resolution was moved by the Rev. H. E. Brooke, seconded by the Rev. J. S. Russell, and carried unanimously: "That the best thanks of the Council be offered to their esteemed colleague, the Hon. and Rev. E. V. Bligh, for his ready compliance with the request of the Council to attend and represent the British Organization at the meeting of the International Committee lately held at Geneva. The Council have been much interested in the report laid before them of the proceedings of this International meeting, and they desire to record their high appreciation of the able and courteous manner in which their representative advised and acted in regard to the interests of the Evangelical Alliance and of the British Branch."

RELIGIOUS LIBERTY.

Letters were read from H.M. Secretary of State for Foreign Affairs, and also from the Constantinople Committee of the Alliance, on the subject of the cases of religious persecution in Turkey.

A letter was read from Prague, stating that two halls which had been used for Divine worship, with the permission of the authorities, for the past six or seven years, had now been closed. [Details will be found in another column.] The writer of the letter asked that the influence of the public press and of the Evangelical Alliance might be exerted to bring about a restoration of the liberty so long enjoyed.

Further correspondence relating to the trial of Mr. Maxwell Wright and Mr. Mellim, in Madeira, was presented to the Council.

ANNUAL REPORT.

Draft of the Annual Report was read by the Secretary, and approved by the Council.

WEEK OF PRAYER.

It was reported by the Secretary that

copies of the programme for the Week of Prayer, 1887, as finally adopted, after suggestions made by several of the Foreign Branches, had now been sent forth in large numbers throughout the world.

BRANCH IN JERUSALEM.

A letter was read from Jerusalem, reporting the formation of a branch of the Alliance, in that city, for Palestine, the Rev. A. Hastings Kelk being appointed Secretary.

DEPUTATION WORK.

Mr. Arnold reported to the Council at their last meeting that having to visit the Isle of Wight to complete the arrangements for the Ryde Conference, he engaged to attend meetings in several other places. At Ryde, the Secretary met the local Committee, when there was a large attendance of members not only from Ryde, but from other places in the Isle of Wight. The final arrangements for the Conference were fully discussed, and unanimously agreed to. In the evening of Thursday, Sept. 2, Mr. Arnold gave an address at St. John's House Mission Hall; and at noon on Friday, Sept. 3, he gave an address at the united prayer meeting in the Hall of the Y.M.C.A. In the evening of the same day a meeting was held in the School-room of St. John's, Portsea, the Vicar (Rev. H. Lindsay Young) presiding. Here Mr. Arnold again had the opportunity of speaking upon the principles and the work of the Alliance.

On Sunday, Sept. 5, Mr. Arnold occupied the pulpit of the Congregational Church (Rev. R. Allen Davies'), at Ventnor, preaching on the subject of Christian Union. In the afternoon of Monday, Sept. 6, the Rev. R. Allen Davies and Mrs. Davies gathered a number of Christian ladies and gentlemen in their drawing-room, when the Secretary had the opportunity of speaking upon the practical work of the Evangelical Alliance.

On Monday evening, Sept. 6, a drawing-room meeting, kindly convened by Dr. and Mrs. Aldridge, was held at their residence in Southampton. A large number of Christian friends, including many of the ministers of the town, assembled, and much interest was awakened by Mr. Arnold's address, showing the aims of the Evangelical Alliance, and how greatly God had blessed its efforts in promoting Christian union, united prayer, and the defence of the persecuted for conscience' sake.

At St. Simon's Vicarage, Southsea, on Tuesday, Sept. 7, a largely-attended drawing-room meeting was held, kindly convened by the Rev. F. Baldey and Mrs. Baldey. Mr. Arnold's address, advocating the principles of the Alliance, and showing the practical nature of its work,—which God had so greatly blessed in the past,—was received with much interest.

At all these meetings reference was made to the Conference in Ryde, and many Christian friends were interested in the society to whom previously it had been no more than a name.

RELIGIOUS LIBERTY IN AUSTRIA.

The following letter has appeared in the *Times*, and several other London papers:—

TO THE EDITOR OF THE "TIMES."

Sir,—You have been good enough to publish, from time to time, communications from the Evangelical Alliance with reference to religious liberty in the Austrian Empire, and we have reason to know that the publicity thus given to the subject has had a very beneficial effect. May I be allowed to state in the widely circulated columns of the *Times* that there now appears to be developed a decided reactionary spirit?

We have just received a communication from our correspondent at Prague, who says: "Since the spring of 1880 (and closely following the interview graciously accorded by his Majesty the Emperor Francis Joseph to the deputation from the Evangelical Alliance) we have met undisturbed for worship in a hall in Prague which was rented for this purpose, and also in a similar building in Weinberge. Early in June last, we were forbidden by the police authorities to continue our meetings." It seems that a newly-appointed and influential ecclesiastic denies the right of these Protestants to anything but strictly family worship, and our correspondent adds: "This appears to be the only reason for such unwarranted persecution in a land whose constitution promises religious liberty to all its citizens." This new departure is the more incomprehensible seeing that the society under whose auspices these services are held has a constitution which was sanctioned by the Governor of Bohemia as late as September, 1885. According to the second paragraph of the document, the society has the legal right "anywhere in

Bohemia to provide halls for Bible lectures and for Christian worship."

Our friends have appealed against the order of the police without success, but they have now memorialized the Minister at Vienna, strongly urging that "these Gospel-halls may be again re-opened for worship on the same conditions as before—namely, that only specially invited guests attend." It seems probable that several members of Parliament will take an interest in this question of religious liberty, and that the Cultus Minister will be asked questions in the Diet as to why such persecution is allowed.

It is hoped that the influence thus brought to bear upon the Austrian Minister may be effectual, and that the religious liberty which was obtained through the gracious interposition of the Emperor in 1879 may be fully and speedily restored.—I remain your obedient servant,

A. J. ARNOLD, Secretary.

Evangelical Alliance,
7, Adam Street, Strand, London.
August 25.

UNITED STATES BRANCH.

In our last issue we published the appeal made by the China Branch of the Evangelical Alliance on behalf of the Chinese emigrants in the United States who had suffered much from violence and outrage. The following is the report of the Committee appointed by the United States Branch to consider what action should be taken; and the report was unanimously adopted:—

REPORT OF THE COMMITTEE.

The Committee to which was referred the communication from the China Branch of the Alliance on the late outrages perpetrated upon the Chinese in Oregon and Wyoming Territories, report as follows:—

1. We heartily endorse the indignant protest of the China Branch, and declare that these outrages were without justification, and in the last degree not only un-Christian, but un-American, barbarous, and brutal.

2. We gladly accept the sworn statements of eye-witnesses to the effect that the persons composing the mobs who perpetrated them were exclusively foreigners in law and in fact.

3. While we admit that these acts of violence receive no sympathy from our Government or from any of the better elements of our civilization, we are constrained to believe that they are chargeable in a great degree to the anti-Chinese legislation of State and National Governments, which legislation we deplore as being out of harmony with the age, and out of place on the statute-books of a professedly Christian nation.

4. We justify the claim which is set up for compensation for damages inflicted, and regret that action thereon should have been so long delayed by the National Legislature.

5. We recommend that the Committee on Programme for the projected Conference at Washington next winter provide that the subject shall be properly discussed, and the influence of the Alliance brought to bear upon the general government to secure to the Chinese now resident in this country the rights which the existing treaties guarantee them.

6. We assure our brethren of the China Branch of the Alliance of our sympathy with them in the increased difficulties, and even perils, of their work, and of our entire readiness to co-operate with them in every possible way to secure proper treatment of the Chinese in America and protection to our faithful and laborious missionaries in China.

7. We recommend that the Secretary be instructed to prepare and forward to the China Branch of the Alliance a paper embodying the substance of this report, and assuring its officers and members of our distinguished regard and our prayers for the removal of all hindrances and the success of their work in that great empire.

8. The Committee further recommend the adoption of the following memorial to Congress, and also the action necessary to effect the proper presentation of said memorial.

Memorial.

To the Honourable the Senate and the House of Representatives in Congress assembled.

The Evangelical Alliance of the United States respectfully shows to your honourable bodies that it embraces Christians of every name who rest their faith upon the Bible; that its chief objects are the promotion of religious liberty and co-operation in Christian work; that it is in harmonious correspondence with similar alliances in Great Britain, France, Germany, and various other countries, including China; and that from the Chinese Branch this body has received the letter hereto appended, protesting against the outrages and massacres which have been perpetrated upon the Chinese resident on our Pacific coast and in some of the interior States.

The American Alliance is asked to call the attention of our Government and people to the wrongs thus done, to the scandal caused thereby to the American character, and to the tendency of the said wrongs, if not duly rebuked and atoned for by the National or State Governments, to prevent or impair, especially in the Chinese Empire, confidence in the truths of Christianity, in the justice of the American Republic, and in the fidelity of the Government to its international obligations.

This Alliance, responding to that appeal, submits to the favourable attention of Congress the views of the Chinese Branch, expressed in its own words and on its own responsibility.

In further fulfilment of its own duties and responsibilities as representing millions of loyal American citizens who hold to the truths of Christianity as revealed in the open Bible, and who believe those truths to be the historic basis and only sure bulwark of our civil and religious freedom, this Alliance protests against the said wrongs (the repetition of which is threatened) as crimes which the National Government should

treat as violations alike of humanity, Christianity, and national faith, as tending to retard throughout the world the progress of Christianity, and to endanger the reciprocal international rights and safety of American citizens in the Chinese Empire.

Rejecting the vain attempt to justify or extenuate these crimes on the ground of jealousy of race, difference of religion, or rivalry in the labour market, and looking beyond the reciprocal obligations of treaties and the provocation to retaliate which these crimes offer to the Chinese at home, to the whole duty of Congress in the premises, we respectfully ask your honourable bodies to view this matter in the light of the fact engraven in our history and recorded in judicial decisions that this is a Christian country, and that its constitution and laws were made by a Christian people. By the venerable custom of Congress inherited by the fathers of the Republic from their colonial ancestors and reverently continued by their descendants, your honourable bodies, the Senators and Representatives of the American people, are daily reminded that you are legislating for a Christian people; and the prayers offered in the two Chambers are responded to throughout the length and breadth of the Republic, that by your endeavours peace and happiness, truth and justice, religion and piety may be established among us for all generations.

In accord with the spirit of that petition, we respectfully ask your honourable bodies to take such prompt and efficient action as to your wisdom shall seem meet, providing for the reparation for the past and the security for the future which under similar circumstances we should demand, and which shall befit our character as a Christian people, enhance the dignity of republican institutions, and advance the beneficent progress of Christian civilization.

The Alliance is encouraged to believe that these wrongs will receive the attention which is due, in view of the ground taken by the Executive in his proclamation on the subject and in his message to Congress bearing upon the same, and also from the favourable consideration which the Indemnity Bill has already secured from both your honourable Houses. But the Alliance is constrained to urge that the influence of such action as Congress may take will be greatly enhanced by its early consummation.

All of which is respectfully submitted on the part of the Evangelical Alliance of the United States.

JOHN JAY,
W. E. DODGE,
MERRITT HULBURD,
Committee of U.S. Evangelical Alliance.

New York, June 28, 1886.

The Rev. Dr. H. B. Chapin, Secretary of the United States Evangelical Alliance, has taken the memorial to Washington, and was most cordially received by leading members of both Houses of Congress. In the Senate the memorial was presented by the Hon. Warner Miller, of New York, with appropriate remarks, and in the House of Representatives by the Hon. W. C. P. Breckinridge, of Kentucky. In each House it was referred to the Committee on Foreign Relations.

CONTRIBUTIONS RECEIVED FROM AUGUST 19 TO SEPTEMBER 18, 1886.

	£	s.	d.
Carlisle Subscriptions, per Isaac James, Esq.	4	19	0
F. S. Toplis, Esq., and Mrs. Toplis	1	1	0
Mr. R. Reid	0	5	0
W. T. Paton, Esq.	0	10	6
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The Lady Forester	1	0	0
The Misses Newton	0	10	0
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